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Chapter Nine

The Chapter About How the Sahabah ﷺ Relinquished their Carnal Desires

This chapter highlights how the Sahabah ﷺ relinquished the instinctive feelings they had for their parents, their children, their brothers, their spouses, their families, their wealth, their businesses and their homes so that they could cling to the love of Allaah, the love of Rasulullaah ﷺ and the love of every Muslim attached to Allaah and Rasulullaah ﷺ. The chapter also highlights how honoured every person who had been attached to Rasulullaah ﷺ in any way

Severing Ties with the Period of Ignorance to Strengthen Ties with Islaam Hadhrat Abu Ubaydah bin Jarraah ﷺ Kills his Father During the Battle of Badr

Hadhrat Ibn Showdhab reports that the father of Hadhrat Abu Ubaydah ﷺ kept confronting him during the Battle of Badr as Hadhrat Abu Ubaydah ﷺ continued avoiding him. However, when his father's confrontations became too persistent, Hadhrat Abu Ubaydah ﷺ killed him. It was then that Allaah revealed the following verse:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ
أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ
بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

(سورة مجادلة آیت ۲۲)

You will not find people who believe in Allaah and the Last Day befriending those who oppose Allaah and His Rasool ﷺ even though they (those who oppose Allaah and Rasulullaah ﷺ) are their fathers, their sons, their brothers or their families. These (Mu'mineen who

disassociate from their relatives who oppose Allaah and Rasulullaah ﷺ) are the people in whose hearts Allaah has written (entrenched) Imaan and whom Allaah assists with His mercy. Allaah shall enter them into gardens beneath which rivers flow where they shall live forever. Allaah is pleased with them and they are pleased with Him. They are the group of Allaah. Behold! The group of Allaah shall be the only successful ones. {Surah Mujaadalah, verse 22}⁽¹⁾

The Incident of Two Sahabah ﷺ with their fathers

Hadhrat Maalik bin Umayr ؓ who had seen the Period of Ignorance reports that a man came to Rasulullaah ﷺ and said, "Amongst the enemy I encountered my father. When he uttered ugly words of blasphemy against you, I was unable to control myself and killed him with a thrust of my spear." Rasulullaah ﷺ remained silent. Thereafter, another man arrived and said, "When I confronted my father in battle, I left him, hoping that someone else should rather kill him." This time Rasulullaah ﷺ again remained silent.⁽²⁾

The Son of Abdullaah bin Ubay Seeks Permission to Execute his Father

Hadhrat Abu Hurayrah ؓ narrates that Rasulullaah ﷺ once passed by Abdullaah bin Ubay who was sitting on the shade of a fortress. Abdullaah bin Ubay passed a remark saying, "The son of Ibn Kabshah⁽³⁾ has thrown dirt on our faces." Abdullaah bin Ubay's son Hadhrat Abdullaah ؓ then said, "O Rasulullaah ﷺ! I swear by the Being Who has given you honour that if you wish, I shall bring my father's head to you (after executing him)." Rasulullaah ﷺ replied, "No. You should rather continue treating your father well and being good to him."⁽⁴⁾

Another narration from Hadhrat Abdullaah ؓ the son of Abdullaah bin Ubay says that when he requested permission from Rasulullaah ﷺ to execute his father, Rasulullaah ﷺ told him not to.⁽⁵⁾

Yet another narration from Hadhrat Aasim bin Umar bin Qataadah states that Hadhrat Abdullaah ؓ the son of Abdullaah bin Ubay bin Salool once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! The news has reached me that you intend having Abdullaah bin Ubay executed because of what you have heard about him. If you are really going to do so, give me the instruction and I

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.101). Bayhaqi (Vol.9 Pg.27) and Haakim have reported a similar narration but Bayhaqi has commented on the chain of narrators. Tabraani has reported a similar narration from reliable sources, as quoted in *Isaabah* (Vol.2 Pg.253).

(2) Bayhaqi (Vol.9 Pg.27). Bayhaqi has also commented on the chain of narrators.

(3) Ibn Kabshah was the name of either Rasulullaah ﷺ's maternal grandfather or the title of his wet-nurse Hadhrat Haleema ؓ' family. Rasulullaah ﷺ was therefore sometimes called 'Ibn Abi Kabshah' (the son of Abu Kabshah).

(4) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.318).

(5) Tabraani.

shall bring his head to you. By Allaah! All of the Khazraj tribe know well that there is none amongst them who honours their father more than I do. I fear that if you give the instruction to another person and he kills my father, my carnal self will not allow me to see my father's executioner walk freely amongst the people. I may then kill him, as a result of which I shall enter **Jahannam** for killing a Mu'min for the life of a Kaafir." Rasulullaah ﷺ replied, "(Instead of executing him) We shall rather be lenient with him and continue treating him well as long as he remains with us." (1)

Hadhrat Usaama bin Zaid ؓ narrates that when Rasulullaah ﷺ returned from the military offensive against the Banu Mustaliq tribe, Hadhrat Abdullaah ؓ the son of Abdullaah bin Ubay stood up and drew his sword before his father saying, "I swear by Allaah. That I shall not sheath my sword until you say, 'Muhammad ﷺ is honourable while we are low.'" (2) Abdullaah bin Ubay then said, "Shame on you! Muhammad ﷺ is honourable while we are low." When Rasulullaah ﷺ was informed of this, he was pleased and approved of the act. (3) Hadhrat Urwa ؓ reports that Hadhrat Handhala ؓ the son of Abu Aamir and Hadhrat Abdullaah ؓ the son of Abdullaah bin Ubay bin Salool both sought permission from Rasulullaah ﷺ to execute their fathers but Rasulullaah ﷺ refused. (4)

The Incident Between Hadhrat Abu Bakr ؓ and his Son Hadhrat Abdur Rahmaan during the Battle of Badr

Hadhrat Abdur Rahmaan ؓ the son of Hadhrat Abu Bakr ؓ once said to his father, "When I saw you during the Battle of Uhud, I avoided you." Hadhrat Abu Bakr ؓ responded by saying, "Had I seen you, I would not have avoided you (but would have attacked you because you were opposing the Deen of Allaah)" (5) Waaqidi reports that (as a Kaafir then) Hadhrat Abdur Rahmaan ؓ the son of Hadhrat Abu Bakr ؓ called for a contestant to fight him. When Hadhrat Abu Bakr ؓ stood up to the challenge, Rasulullaah ﷺ said, "(Do not go because) We still have much to benefit from you." (6)

The Incident Between Hadhrat Umar ؓ and Hadhrat Sa'eed bin Al Aas ؓ Concerning the Death of his Father

It is reported by Hadhrat Abu Ubaydah and other scholars proficient in the knowledge of the various battles Rasulullaah ﷺ fought, state that Hadhrat

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.158).

(2) This was after Abdullaah bin Ubay made the statement that Rasulullaah ﷺ was low and they were honourable. See the commentary of Surah Munaafiqoon (Surah 63) for details.

(3) Tabraani. Haythami (Vol.9 Pg.318) has commented on the chain of narrators.

(4) Ibn Shaaheen, as quoted in *Isaabah* (Vol.1 Pg.361).

(5) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.274). Haakim has reported a similar narration.

(6) Haakim, Bayhaqi (Vol.8 Pg.186) has reported a similar narration.

Umar ؓ once passed by Hadhrat Sa'eed bin Al Aas ؓ. Hadhrat Umar ؓ asked, "It seems to me that you are upset with me because you think that I had killed your father. Had I killed him, I would not have made any excuses for it because I killed my own maternal uncle Aas bin Hishaam bin Mughiera. Nevertheless, the truth is that when I passed by your father (on the battlefield) he was (lying down wounded and) hitting his head on the ground as a bull hits its horns on the ground. I then steered away from him and it was his cousin Ali who headed for him and killed him. ⁽¹⁾ Another narration adds that Hadhrat Sa'eed ؓ said, "Even if you killed him, it was you who was on the truth while he was on falsehood." This statement greatly pleased Hadhrat Umar ؓ. ⁽²⁾

Hadhrat Abu Hudhayfah ؓ's reaction when he Saw his Father's Body being Dragged to the Well After the Battle of Badr

Hadhrat Aa'isha ؓ narrates that according to the instructions of Rasulullaah ﷺ, the bodies of the Mushrikeen killed during the Battle of Badr were dragged to a (unused) well and thrown into it. Rasulullaah ﷺ then stood beside the well and said, "O people of this well! Have you found the promise of your Rabb (punishment) to be true? I have indeed found the promise of my Rabb (victory) to be true." The Sahabah ؓ asked, "O Rasulullaah ﷺ! Are you addressing dead people?" Rasulullaah ﷺ replied, "They now know well that the promise of their Rabb is true."

Rasulullaah ﷺ noticed an expression of gloom on the face of Hadhrat Abu Hudhayfah ؓ as he saw the body of his father Utba being dragged to the well. "O Abu Hudhayfah!" Rasulullaah ﷺ called out, "It seems that you dislike what you are seeing?" Hadhrat Abu Hudhayfah ؓ replied, "O Rasulullaah ﷺ! Because my father was a leader of his people, I hoped that his Rabb would guide him to Islaam. However, it depressed me to see how he has fallen (without becoming a Muslim)." Rasulullaah ﷺ then made good du'aas for Hadhrat Abu Hudhayfah ؓ. ⁽³⁾

Another narration from Hadhrat Abu Zinaad states that when Hadhrat Abu Hudhayfah ؓ fought in the Battle of Badr, he called his father Utba to challenge him to a duel. This narration also quotes the couplets that his sister Hind bin Utba ؓ recited about the incident. ⁽⁴⁾

The Incident of Hadhrat Mus'ab bin Umayr ؓ and his Brother who was Taken Captive during the Battle of Badr

Hadhrat Nubay bin Wahab ؓ from the Banu Abdud Daar tribe reports that

(1) Ibn Hishaam, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.290).

(2) *Isti'aab* and *Isaabah*.

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.296). Haakim has reported a similar narration from reliable sources as confirmed by Dhahabi. Ibn Is'haaq has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.294).

(4) Haakim (Vol.3 Pg.223). Bayhaqi (Vol.8 Pg.186) has reported a similar narration.

when Rasulullaah ﷺ arrived with the captives from the Battle of Badr, they distributed them amongst the Sahabah رَضِيَ اللَّهُ عَنْهُمْ saying, "I emphatically command you to treat them well." Amongst the prisoners was Abu Azeez bin Umayr bin Hishaam, the real brother of Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abu Azeez رَضِيَ اللَّهُ عَنْهُ says, "When I was captured by one of the Ansaar, my brother Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ passed by. He said to the Ansaari, 'Tie both his hands well because his mother is very wealthy and she will pay a large ransom for him.' I was with a group of Ansaar when we returned from the battle. Whenever the morning and afternoon meals were served, they gave me the bread and ate dates only because of the instruction of Rasulullaah ﷺ to treat us (prisoners) well. Whenever any of them happened to receive any bread, he would ensure that he gave it to me. When I returned it to him out of embarrassment, he would give it back without even touching it."

Hadhrat Abu Yasar رَضِيَ اللَّهُ عَنْهُ was the Ansaari who captured Hadhrat Abu Azeez رَضِيَ اللَّهُ عَنْهُ. After Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ had told Hadhrat Abu Yasar رَضِيَ اللَّهُ عَنْهُ what he did (about tying both hands well), Hadhrat Abu Azeez رَضِيَ اللَّهُ عَنْهُ said, "Dear brother! Is this the advice you give him about me (your own brother)?" Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ replied, "He (Hadhrat Abu Yasar رَضِيَ اللَّهُ عَنْهُ) is my brother and not you." When Hadhrat Abu Azeez رَضِيَ اللَّهُ عَنْهُ's mother enquired what the highest ransom was that anyone from the Quraysh had paid, she was informed that it was four thousand Dirhams. She then sent four thousand Dirhams and ransomed her son. ⁽¹⁾

Hadhrat Ayyoob bin Nu'maan narrates that during the Battle of Badr, Hadhrat Abu Azeez bin Umayr, the real brother of Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ was also captured (by the Muslims). He was placed in the custody of Hadhrat Muhriz bin Nadhla رَضِيَ اللَّهُ عَنْهُ. Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Muhriz رَضِيَ اللَّهُ عَنْهُ, "Tie both his hands well because he has a very wealthy mother in Makkah (who will pay a large ransom for him)." Hadhrat Abu Azeez رَضِيَ اللَّهُ عَنْهُ said, "Is that your advice concerning me, dear brother?" Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ replied, "Muhriz is my brother and not you." Hadhrat Abu Azeez رَضِيَ اللَّهُ عَنْهُ's mother then sent four thousand Dirhams (as ransom for her son). ⁽²⁾

The Incident Between Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ and his Daughter Ummul Mu'mineen Hadhrat Ummu Habeebah رَضِيَ اللَّهُ عَنْهَا

Hadhrat Zuhri reports that Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ once came to Madinah (before accepting Islaam) to meet Rasulullaah ﷺ at a time when Rasulullaah ﷺ had intended to go to war with the people of Makkah. Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ spoke to Rasulullaah ﷺ about extending the Treaty of Hudaibiyyah (which the people of Makkah had already breached) but Rasulullaah ﷺ refused to do so. He then left Rasulullaah ﷺ and went to see his daughter Hadhrat

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.307).

(2) Waaqidi, as quoted in *Nasbur Ra'ya* (Vol.3 Pg.403).

Ummu Habeebah ؓ (the wife of Rasulullaah ﷺ). As he was going to sit on Rasulullaah ﷺ's bedding, Hadhrat Ummu Habeebah ؓ quickly rolled it up. "Dear daughter!" Hadhrat Abu Sufyaan ؓ exclaimed, "Am I not worthy of this bedding or is it not worthy of the likes of me?" Hadhrat Ummu Habeebah ؓ replied, "This is Rasulullaah ﷺ's bedding and (you are unfit to sit on it because) you are an impure Mushrik." Hadhrat Abu Sufyaan ؓ responded by saying, "Dear daughter! You have really changed for the worse since leaving us." (1) Another narration states that Hadhrat Ummu Habeebah ؓ added, "I would not like you to sit on his bedding." (2)

The Statement of Hadhrat Abdullaah bin Mas'ood ؓ Concerning a Sparrow and its Fledglings

Hadhrat Abul Ahwas narrates, "We once visited Hadhrat Abdullaah bin Mas'ood ؓ as he was with his three sons, who appeared (radiant) like three gold coins. As we looked at the three boys, Hadhrat Abdullaah bin Mas'ood ؓ understood our feelings and said, 'It seems like you envy me because of these boys.' We replied, 'It is because of such things that a person is truly the envy of all.' Hadhrat Abdullaah bin Mas'ood ؓ then looked up to the low ceiling of his house where a sparrow had built a nest. He said, 'I prefer dusting off from my hands the sand from the graves of these boys rather than a single egg falling and breaking from that sparrow's nest.'"

Another narration from Hadhrat Abu Uthmaan states that he used to sit in the company of Hadhrat Abdullaah bin Mas'ood ؓ in Kufa. He further says that at that time, Hadhrat Abdullaah bin Mas'ood ؓ was married to two beautiful women of high birth and had the most beautiful children from them. As he was sitting on a raised place, a sparrow started chirping from above and then emptied its belly on Hadhrat Abdullaah bin Mas'ood ؓ. As he wiped the mess off, he said, "I prefer that the family of Abdullaah die and I follow them in death rather than this sparrow dying." (3)

The Statement of Hadhrat Umar ؓ About the Prisoners from Badr

The narration has already passed (4) concerning the statement that Hadhrat Umar ؓ made about what should be done with the prisoners from the Battle of Badr. He said, "I swear by Allaah that I do not share the opinion of Abu Bakr. I strongly feel that you should hand so-and-so (a relative of Hadhrat Umar ؓ) over to me for execution, that you hand Aqeel over to Ali for execution and that

(1) Ibn Sa'd (Vol.8 Pg.70).

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.280).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.133).

(4) In the chapter entitled "Consulting with knowledgeable People", under the heading "Rasulullaah ﷺ Consults with the Sahabah ؓ" and the subheading "Rasulullaah ﷺ Consults with the Sahabah ؓ Concerning the Caravan of Abu Sufyaan and Concerning the Prisoners Taken at Badr".

you hand over to Hamza his brother (Abbaas رَضِيَ اللَّهُ عَنْهُ) so that he could execute him. In this manner, Allaah would know that we have no inclination towards the Mushrikeen in our hearts because these men are their leaders and the most influential people they have."

Many incidents have also passed about how the Ansaar severed the ties they had with people during the Period of Ignorance⁽¹⁾.

The Love that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ had for Rasulullaah ﷺ

The Love that Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ had for Rasulullaah ﷺ

Hadhrat Abdullaah bin Abu Bakr رَضِيَ اللَّهُ عَنْهُ narrates that (during the Battle of Badr) Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ said, "O Nabi of Allaah ﷺ! Should we not build you a structure for shade so that you could stay there and your conveyance could stay in readiness with you. We shall then fight the enemy and if Allaah grants us honour and victory over them, it would be what we want. However, if the contrary occurs, you could mount your conveyance and join up with those who have remained behind (in Madinah). Many people have remained behind who love you no less than we do and who would have never stayed behind had they known that we were going to fight a battle. Allaah shall then use them to protect you because they are your well wishers and will fight by your side." Rasulullaah ﷺ praised this gesture of Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ and prayed for him. The structure was then erected for Rasulullaah ﷺ.⁽²⁾

The Incident of the Love a Sahabi رَضِيَ اللَّهُ عَنْهُ Expressed for Rasulullaah ﷺ and the verse Revealed in this Regard

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that a man came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I love you more than my own self and more than my children. When I am in my house and think of you, I have no peace until I come to see you. Now that I think of my death and yours, I realise that you will be elevated amongst those occupying the highest positions in Jannah and I fear that I will never get to see you when I get to Jannah. Rasulullaah ﷺ gave no reply until Hadhrat Jibra'eel عَلَيْهِ السَّلَام came with the revelation of the verse:

﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾ (سورة نساء آیت ۶۹)

Those who obey Allaah and the Rasool ﷺ will be (in the Aakhirah) with those Ambiyaa (*those who received divine revelation*),

(1) In the Chapter about the Ansaar and under the heading "How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam".

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.268).

"Siddeeqeen" ⁽¹⁾, martyrs (those prepared to die for Allaah and for Rasulullaah ﷺ) and righteous ones (those who purify their bodies and souls) on whom Allaah has bestowed His bounties. These are indeed the best of companions. (Although all these people may not necessarily share the same stages of Jannah, they will be able to meet each other frequently.) {Surah Nisaa, verse 69} ⁽²⁾

Another narration from Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ states that a man once approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I love you so much that whenever I think of you, I feel that I would die if I do not come to see you. It now occurs to me that I would be on a level lower than yours when I enter Jannah (and will be unable to see you). This grieves me terribly and I therefore wish to be on the same level as you." Rasulullaah ﷺ gave no reply until Allaah revealed the verse:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۖ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾ (سورة نساء آيت ٦٩)

Those who obey Allaah and the Rasool ﷺ will be (in the Aakhirah) with those Ambiyaa, "Siddeeqeen", martyrs and righteous ones on whom Allaah has bestowed His bounties. These are indeed the best of companions. {Surah Nisaa, verse 69}

Rasulullaah ﷺ then called for the Sahabi رَضِيَ اللَّهُ عَنْهُ and recited the verse to him. ⁽³⁾

The Incident of the Sahabi رَضِيَ اللَّهُ عَنْهُ whose Preparation for the Day of Qiyaamah was His Love for Allaah and Rasulullaah ﷺ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that a man once asked Rasulullaah ﷺ when Qiyaamah will take place. "What have you prepared for the Day of Qiyaamah?" asked Rasulullaah ﷺ. The Sahabi رَضِيَ اللَّهُ عَنْهُ replied, "Nothing besides the love for Allaah and His Rasool ﷺ." Rasulullaah ﷺ told him, "(On the Day of Qiyaamah) You shall be with those whom you love." Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "Nothing made us as happy as the statement of Rasulullaah ﷺ: 'You shall be with those whom you love'. I love Rasulullaah ﷺ, Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ. Because of this love I bear for them, I hope to be with them." ⁽⁴⁾

Another narration of Bukhaari states that a man from the desert once came to Rasulullaah ﷺ and asked, "When will Qiyaamah take place?" "What!" exclaimed Rasulullaah ﷺ, "What preparations have you made for it?" The man replied, "I

(1) This title is reserved for people who are extremely true in their beliefs. It is therefore used for people who were closest to the Ambiyaa and who accepted the message of the Ambiyaa without hesitation.

(2) Tabraani. Haythami (Vol.7 Pg.7) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya* (Vol.4 Pg.240) with commentary on the chain of narrators.

(3) Tabraani. Haythami (Vol.7 Pg.7) has commented on the chain of narrators.

(4) Bukhaari and Muslim.

have made no preparations for it apart from the fact that I love Allaah and His Rasool ﷺ." Rasulullaah ﷺ said, "You shall be with those whom you love." Hadhrat Anas ﷺ asked, "Does this apply to us as well?" "Certainly," replied Rasulullaah ﷺ. Hadhrat Anas ﷺ says, "That day we were extremely overjoyed."

A narration of Tirmidhi quotes that Hadhrat Anas ﷺ said, "While I have seen the companions of Rasulullaah ﷺ rejoice about many things, I have never seen them rejoice more than the time when a man came and asked, "O Rasulullaah ﷺ! A person loves another for doing a good deed that he is unable do (will this benefit him)?" Rasulullaah ﷺ replied, "A man shall be (in the Aakhirah) with those whom he loves."

The Statement of Rasulullaah ﷺ: "You, O Abu Dharr, shall be with Those whom you love"

Hadhrat Abu Dharr ﷺ narrates that he once said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! (What will be the outcome of) A man who loves a group of people but is unable to carry out the deeds they carry out?" Rasulullaah ﷺ replied, "You, O Abu Dharr, shall be with those whom you love." Hadhrat Abu Dharr ﷺ then said, "I love Allaah and His Rasool ﷺ." "You shall therefore be with those whom you love," Rasulullaah ﷺ assured him. When Hadhrat Abu Dharr ﷺ repeated his words, Rasulullaah ﷺ repeated what he had said.⁽¹⁾

The Incident of Hadhrat Ali ﷺ with Rasulullaah ﷺ when he was Experiencing Extreme Hunger

Hadhrat Abdullaah bin Abbaas ﷺ reports that the news once reached Hadhrat Ali ﷺ that Rasulullaah ﷺ was experiencing severe hunger. Hadhrat Ali ﷺ therefore left home to look for some work by which he could earn something to alleviate the plight of Rasulullaah ﷺ. When he entered the orchard of a Jewish man, the man asked him to draw seventeen buckets of water from the well for a price of one date for every bucket drawn. The Jew then allowed Hadhrat Ali ﷺ to choose what type of dates he wanted and Hadhrat Ali ﷺ chose seventeen *Ajwah* dates. When Hadhrat Ali ﷺ brought the dates, Rasulullaah ﷺ asked, "Where did you get this from, Abu Hasan?" Hadhrat Ali ﷺ replied, "O Nabi of Allaah ﷺ! When I heard about your hunger, I went out to look for a job to get you this food." "Was it the love of Allaah and for His Rasool ﷺ that motivated you to do this?" Rasulullaah ﷺ asked. "It certainly was," came the reply. Rasulullaah ﷺ then said, "Whenever a servant of Allaah loves Allaah and His Rasool ﷺ, poverty comes to him faster than water flowing downstream. The person who loves Allaah and His Rasool ﷺ should prepare a shield (of patience and abstinence) against tribulations." (2)

(1) Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.429,431,433).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.321).

The Incident of Hadhrat Ka'b bin Ujrah ﷺ

Hadhrat Ka'b bin Ujrah ﷺ narrates that he once went to Rasulullaah ﷺ and found that his face had become extremely pale. "May my parents be sacrificed for you! What is that matter that I see your face so pale?" he asked. Rasulullaah ﷺ replied, "Nothing that can enter the belly of any living creature has entered my belly for three days." Hadhrat Ka'b ﷺ then left and found a Jewish man watering his camel. He watered the camel for the man with the understanding that he would earn a date for every bucket drawn. When he had collected several dates, he took them to Rasulullaah ﷺ who asked where he got them. After Hadhrat Ka'b ﷺ explained the incident, Rasulullaah ﷺ asked, "Do you have love for me, Ka'b?" "May my father be sacrificed for you!" Hadhrat Ka'b ﷺ responded, "Of course I do." Rasulullaah ﷺ then told him, "Poverty runs to a person who loves me faster than water returning to its source. In addition to this, tribulations will certainly come your way, so prepare a shield (of patience and abstinence) for it."

Rasulullaah ﷺ later did not see Hadhrat Ka'b ﷺ and asked the Sahabah ﷺ where he was. When they informed Rasulullaah ﷺ that he was ill, Rasulullaah ﷺ walked to his house. When Rasulullaah ﷺ entered the house, he said, "Good news for you, O Ka'b!" Hadhrat Ka'b ﷺ's mother then said, "Glad tidings of Jannah for you, Ka'b!" "Who is this lady who swears in Allaah's name?" asked Rasulullaah ﷺ. "She is my mother, O Rasulullaah ﷺ!" replied Hadhrat Ka'b ﷺ. Rasulullaah ﷺ then said, "How can you be sure, O Ummu Ka'b? Perhaps Ka'b spoke something useless and refused to give (to a needy person) something that he did not need?" (1)

The Love that Hadhrat Talha bin Baraa ﷺ had for Rasulullaah ﷺ

Hadhrat Husayn bin Wahwah Ansaari ﷺ reports that when Hadhrat Talha bin Baraa ﷺ met Rasulullaah ﷺ, he **embraced Rasulullaah ﷺ and kissed his feet**. He said, "O Rasulullaah ﷺ! Command me to do as you please, for I shall never disobey any instruction you give." This surprised Rasulullaah ﷺ because Hadhrat Talha ﷺ was still a young boy. "Then go and kill your father," Rasulullaah ﷺ said. As he left with the resolve to kill his father, Rasulullaah ﷺ called him back saying, "Come back! I have not been sent to severe family ties."

It was not long afterwards that Hadhrat Talha ﷺ fell ill. It was an icy cold and overcast winter's day when Rasulullaah ﷺ came to visit him. As he left, Rasulullaah ﷺ said to the family, "I think that death is coming to Talha. Do inform me when he passes away so that I may be present and perform the (Janaazah) salaah for him. However, do hurry with the burial procedures."

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.314) and *Targheeb wat Tarheeb* (Vol.5 Pg.153). Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.320). This narration quotes that Rasulullaah ﷺ said, "Perhaps Ka'b spoke something useless or refused to give (to a needy person) something that he did not need?"

Rasulullaah ﷺ had not yet reached the area of the Banu Saalim bin Auf tribe when Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ passed away. However, by then the night had already enveloped him. Amongst other things that Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ told his family was, "Bury me and allow me to meet my Rabb but do not call Rasulullaah ﷺ because I fear that the Jews may cause him some harm as he comes here." Rasulullaah ﷺ was therefore informed about his death only in the morning. Rasulullaah ﷺ came to his grave and stood there as the people stood on rows with him. He then raised his hands and prayed, "O Allaah! You be smiling when you meet Talha and let him be smiling as well." (1)

Hadhrat Talha bin Miskeen narrates that Hadhrat Talha bin Baraa رَضِيَ اللَّهُ عَنْهُ came to Rasulullaah ﷺ and said, "Stretch out your hand so that I may pledge my allegiance to you." "Even if I command you to sever ties with your parents?" Rasulullaah ﷺ asked. "No," replied Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ. Thereafter, Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ again came to Rasulullaah ﷺ asking him to stretch out his hand. "To what do you want to pledge allegiance?" asked Rasulullaah ﷺ. "To Islaam," replied Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ. "Even if I command you to sever ties with your parents?" Rasulullaah ﷺ asked. "No," replied Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ.

Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ then approached Rasulullaah ﷺ for the third time with the same request. He had only a mother and was most dutiful towards her. This time Rasulullaah ﷺ said to him, "O Talha! Severing of family ties has no place in our religion. All I wished to do (by asking you if you would sever ties with your parents) was to ensure that there were no doubts in your Deen." Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ then accepted Islaam and was an excellent Muslim.

When he fell ill one day, Rasulullaah ﷺ visited him and found him unconscious. Rasulullaah ﷺ said, "I do not think that Talha will survive the night. Do send for me as soon as he regains consciousness." When Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ did regain consciousness late at night, he asked, "Has Rasulullaah ﷺ not come to visit me?" When he was informed that Rasulullaah ﷺ did come and told about what Rasulullaah ﷺ said, Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ said, "Do not send for him at this hour for he must not be stung (by a reptile) or suffer some other harm. However, after I die, do pass my Salaams to him and request him to seek forgiveness on my behalf." After Rasulullaah ﷺ had led the Fajr salaah, he enquired about Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ and was informed that he had passed away. Rasulullaah ﷺ then raised his hands and prayed, "O Allaah! You be smiling when you meet Talha and let him be smiling as well." (2)

The Love that Hadhrat Abdullaah bin Hudhaafa

رَضِيَ اللَّهُ عَنْهُ Had for Rasulullaah ﷺ

Hadhrat Zuhri reports that someone once complained to Rasulullaah ﷺ that

(1) Tabraani, as quoted in *Kanzul Ummaal* (Vol.7 Pg.50). Baghawi, Ibn Abi Khaythama, Ibn Abi Aasim, Ibn Shaaheen and Ibn Sakan have also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.227). Haythami (Vol.9 Pg.365) states that Abu Dawood has reported a part of the narration without commenting on the chain of narrators. He says that the chain should therefore be sound, Inshaa Allaah.

(2) Tabraani, Haythami (Vol.9 Pg.365) has commented on the chain of narrators. Ibnus Sakan has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.227).

Hadhrat Abdullaah bin Hudhaafa رَضِيَ اللَّهُ عَنْهُ joked a lot and spoke many useless things. Rasulullaah ﷺ said, "Leave him alone because he has a heart that loves Allaah and His Rasool ﷺ." (1)

The Statement of Rasulullaah ﷺ when the Corpse of Hadhrat Abdullaah bin Dhul Bijaadayn رَضِيَ اللَّهُ عَنْهُ was Carried

Hadhrat Adra رَضِيَ اللَّهُ عَنْهُ narrates that he was guarding Rasulullaah ﷺ one night when he heard someone reciting Qur'aan in a loud voice. When Rasulullaah ﷺ came out, he said "O Rasulullaah ﷺ! That person is showing off." "That man," Rasulullaah ﷺ explained, "is Abdullaah bin Dhul Bijaadayn رَضِيَ اللَّهُ عَنْهُ." Hadhrat Abdullaah bin Dhul Bijaadayn رَضِيَ اللَّهُ عَنْهُ passed away in Madinah and after burial preparations were made and the body was carried, Rasulullaah ﷺ said, "Be gentle with him as Allaah is gentle with him because he had great love for Allaah and His Rasool ﷺ." When Rasulullaah ﷺ came to the grave (which was being dug), he said, "Widen it for him as Allaah's mercy has been widened for him." One of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ asked, "O Rasulullaah ﷺ! You seem very depressed about his death?" Rasulullaah ﷺ replied, "Because he loved Allaah and his Rasool ﷺ." (2)

The Incidents of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Zaid bin Dathana رَضِيَ اللَّهُ عَنْهُ and Hadhrat Khubayb bin Adi رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdur Rahmaan bin Sa'd reports, "I was once with Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ when his leg cramped. 'What is wrong with your leg?' I asked. 'The muscles have cramped from here to here,' he replied. I said, 'Then take the name of the person most beloved to you (so that Allaah should cure it thereby).' He then took the name of Muhammad ﷺ and was able to stretch his leg." (3)

The incident has already passed reporting the time when Hadhrat Zaid bin Dathana رَضِيَ اللَّهُ عَنْهُ was brought for execution and Abu Sufyaan said to him, "O Zaid! I ask you to swear by Allaah whether you wish that Muhammad was here with us in your place to have his head severed while you could be with your family." Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ replied, "I swear by Allaah that I would not even like a thorn to prick Muhammad ﷺ where he is while I am sitting with my family." Abu Sufyaan said, "I have never seen people love anyone as much as the companions of Muhammad ﷺ loved Muhammad ﷺ."

The story of Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ has also passed narrating the incident about the time when the Mushrikeen asked him to swear by Allaah whether he

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.223).

(2) Ibn Maajah, Baghawi, Ibn Mandah and Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.2 Pg.224) with commentary on the chain of narrators.

(3) Ibn Sa'd (Vol.4 Pg.154).

preferred to have Rasulullaah ﷺ in his place (in exchange for his own freedom). Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ replied, "Never! I swear by the Exalted Allaah that I would not even accept a thorn pricking the foot of Rasulullaah ﷺ as ransom for my life." Both these incidents have been quoted in the chapter entitled "The Enthusiasm of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Die and Give their Lives in the path of Allaah"⁽¹⁾

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Prefer the Pleasure of Rasulullaah ﷺ to their Own Pleasure

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Weeps when his Father Embraces Islaam because of his Keenness for Abu Taalib to Accept Islaam.

In the narration discussing how Hadhrat Abu Quhaafah رَضِيَ اللَّهُ عَنْهُ (the father of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ) accepted Islaam, Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that when Hadhrat Abu Quhaafah رَضِيَ اللَّهُ عَنْهُ stretched out his hands to pledge allegiance to Rasulullaah ﷺ, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ started to cry. "What makes you cry?" Rasulullaah ﷺ asked. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "It would have been more pleasing for me to see the hand of your uncle (Abu Taalib) in the place of my father's hand and him accepting Islaam instead so that Allaah could please you in that manner."⁽²⁾

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that on the day that Makkah was conquered, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ led his aged and blind father Hadhrat Abu Quhaafah رَضِيَ اللَّهُ عَنْهُ to Rasulullaah ﷺ (to accept Islaam). Rasulullaah ﷺ said, "Why did you not leave the old man in his house and let me go to him?" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "I wanted him to be rewarded for it. O Rasulullaah ﷺ! Had your uncle Abu Taalib accepted Islaam, it would have made me happier than my father's embracing Islaam because your happiness is all I wish to see." Rasulullaah ﷺ replied, "You are true (in your words because this is really what you feel)."⁽³⁾

The Incident between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that amongst the captives of the Battle of Badr was Hadhrat Abbaas bin Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ. A man from the Ansaar captured him and the other Ansaar threatened to kill him. Because this news reached Rasulullaah ﷺ, he said, "I was unable to sleep last night because the Ansaar have said that they would kill my uncle Abbaas." "Should I go to the Ansaar (and fetch Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ)?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ offered. When Rasulullaah ﷺ bade him to do so, he went to them and said, "Release Abbaas." "Never," responded the Ansaar; "we swear by Allaah that we shall never release him." "Even if it pleases Rasulullaah ﷺ?" asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. The

(1) Under the subheading "During the Battle of Rajee".

(2) Umar bin Shabba, Abu Ya'la and Abu Bishr Simway in his Fawaa'id. Haakim has reported a similar narration from reliable sources as quoted in *Isaabah* (Vol.4 Pg.116).

(3) Tabraani and Bazzaar. Haythami (Vol.6 Pg.174) has commented on the chain of narrators.

Ansaar immediately acceded saying, "If it pleases Rasulullaah ﷺ, you may have him." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ took him in his custody and when Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ was with him, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to him, "Accept Islaam, O Abbaas. I swear by Allaah that your accepting Islaam would please me more than (my father) Khattaab accepting Islaam. This is only because I know that your accepting Islaam would please Rasulullaah ﷺ." (1)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said to Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ, "Accept Islaam, O Abbaas. I swear by Allaah that your accepting Islaam would please me more than (my father) Khattaab accepting Islaam. I am saying this only because I know that Rasulullaah ﷺ would like you to be amongst the early ones to accept Islaam." (2)

Hadhrat Sha'bi reports that when Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ was pressurising Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ for something, he said, "O Ameerul Mu'mineen! Tell me. How would you treat the uncle of Moosa رَضِيَ اللَّهُ عَنْهُ if he came to you as a Muslim?" "By Allaah!" exclaimed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "I would certainly treat him well." "Well," remarked Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ, "I am the uncle of Muhammad the Nabi ﷺ." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "What do you think, O Abu Fadhl (do you think that I have no regard for you)? I swear by Allaah that your father is more beloved to me than my own father." "Really, do you swear by Allaah?" Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ staggered. "Really," replied Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "and that is because I know that Rasulullaah ﷺ liked your father more than my father. I shall give preference to what Rasulullaah ﷺ liked over that which I like." (3)

Hadhrat Muhammad bin Ali narrates that Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ once approached Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ saying, "Rasulullaah ﷺ had apportioned the land of Bahrain for me." "Who else knows about this?" asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. "Mughiera bin Shu'ba does," replied Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ then brought Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ, who testified on his behalf. However, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ did not pass judgement in Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ's favour, apparently not accepting his evidence. Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ then said some harsh words to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, upon which Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said (to Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ's son), "O Abdullaah! Take your father's hand. O Abul Fadhl (Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ's title) I swear by Allaah that I was happier by your accepting Islaam than if (my father) Khattaab had accepted Islaam because this pleased Rasulullaah ﷺ." (4)

The Narration of Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ

رَضِيَ اللَّهُ عَنْهُ About those Who Passed Away in Madinah

Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ says, "When Rasulullaah ﷺ just arrived in Madinah, it was our practice to inform him whenever a person was about to pass away. Rasulullaah ﷺ would then present himself and seek forgiveness on

(1) Ibn Mardway and Haakim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.298).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.69).

(3) Ibn Sa'd (Vol.4 Pg.20).

(4) Ibn Sa'd (Vol.4 Pg.14).

behalf of the person. He and those with him would leave only after the person passed away and would sometimes also remain until after the burial. This would often delay Rasulullaah ﷺ because it kept him back. When we sensed this inconvenience to Rasulullaah ﷺ, some of us said to the others, 'By Allaah! We ought to inform Rasulullaah ﷺ only after a person passes away so that it would not be inconvenient for him nor keep him back.' This was then what we did. We informed Rasulullaah ﷺ after the person's death and he would lead the (Janaazah) salaah and seek forgiveness for the person. There were times when he would leave after this (the salaah) while at other times, he would remain behind until after the burial. This practice continued for awhile, after which the people said, 'By Allaah! We ought not to bother Rasulullaah ﷺ and should rather carry the deceased to Rasulullaah ﷺ's house and then call for him to lead the salaah near his house. This would be more convenient and easier for Rasulullaah ﷺ.' This was then what we used to do."

Hadhrat Umar bin Muhammad says that it was from that time that the place was called "Mowda'ul Janaa'iz" (the place for biers), because it was to this place that the biers were carried. It was from those times to this day that the practice continued of people carrying the funeral biers to this place and performing the salaah there. ⁽¹⁾

The Affection Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had for Rasulullaah ﷺ's Daughter Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا because Rasulullaah ﷺ Loved her

Hadhrat Aslam narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once went to Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا the daughter of Rasulullaah ﷺ and said, "O Faatima! I have never seen anyone that Rasulullaah ﷺ loved more than you. By Allaah! After your father, there is none dearer to me than yourself." ⁽²⁾

Honouring and Respecting Rasulullaah ﷺ

The Respect the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Showed by Not Raising their Gazes in Front of Rasulullaah ﷺ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah ﷺ went to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ as they were sitting with Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, none of them besides Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ would lift his gaze. It was only the two of them who would look at him and he would look at them. They would smile with him and he would smile at them. (This was because Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ were close enough to act informally with Rasulullaah ﷺ). ⁽³⁾

(1) Ibn Sa'd (Vol.1 Pg.257).

(2) Haakim, as quoted in *Kanzul Ummaal* (Vol.7 Pg.111).

(3) Tirmidhi, as quoted in *Shifaa* by Qaadhi Ayaadh (Vol.2 Pg.23).

The Manner in Which the Sahabah رَضِيَ اللَّهُ عَنْهُمْ sat Around Rasulullaah ﷺ

Hadhrat Usaama bin Shareek رَضِيَ اللَّهُ عَنْهُ says, "We were sitting around Rasulullaah ﷺ as if there were birds perched on our backs with no one uttering a word. Some people then arrived and asked, 'Which of Allaah bondsmen are most beloved to Him?' Rasulullaah ﷺ replied, 'Those whose character is the best.'"⁽¹⁾ Another narration states that Hadhrat Usaama bin Shareek رَضِيَ اللَّهُ عَنْهُ said, "I once came to Rasulullaah ﷺ while his companions sat around him (so still) as if there were birds perched on their backs."⁽²⁾

The Awe that Hadhrat Baraa bin Aazib رَضِيَ اللَّهُ عَنْهُ Felt for Rasulullaah ﷺ

Hadhrat Baraa bin Aazib رَضِيَ اللَّهُ عَنْهُ says, "I once wanted to ask Rasulullaah ﷺ about something but delayed asking for two years because of the awe I felt for him."⁽³⁾

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Seek Blessings from the Water left over from Rasulullaah ﷺ's Wudhu and from his Saliva

Hadhrat Zuhri reports, "Someone whose dependability is unquestionable mentioned to me that whenever Rasulullaah ﷺ made wudhu or spat, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ would race to get his saliva (and leftover wudhu water) to rub it on their faces and bodies. "Why do you do this?" asked Rasulullaah ﷺ. "Because we seek blessings from it," came the reply. Rasulullaah ﷺ then told them, "Whoever loves to be loved by Allaah and by His Rasool ﷺ should always speak the truth, return trusts and should never harm his neighbour."⁽⁴⁾

The Statement of Hadhrat Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Concerning the Respect the Sahabah رَضِيَ اللَّهُ عَنْهُمْ had for Rasulullaah ﷺ

The narration of Hadhrat Miswar bin Makhramah رَضِيَ اللَّهُ عَنْهُ and Marwaan concerning the Treaty of Hudaibiyyah as reported in Bukhaari and other books has already passed⁽⁵⁾. This narration states that (as he was negotiating with Rasulullaah ﷺ) Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ started observing the Sahabah رَضِيَ اللَّهُ عَنْهُمْ very closely. He says, "By Allaah! Even when Rasulullaah ﷺ would spit, someone would catch it and rub it on his face and body. Whenever he issued any

(1) Tabraani and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.187).

(2) Tirmidhi, as quoted in *Tarjumaanus Sunnah* (Vol.1 Pg.367).

(3) Abu Ya'la, as quoted in *Tarjumaanus Sunnah* (Vol.1 Pg.370).

(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.228).

(5) In the chapter entitled "Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam" and the subheadings "The Incident of the Treaty of Hudaibiyyah" and "Urwa bin Mas'ood's Meeting with Rasulullaah ﷺ".

command the Sahabah ﷺ would immediately carry it out and when he made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him."

Urwa then returned to his people and said to them, "O people! I have been to the royal courts of Caesars, Kisras and Najaashi. I have never seen the followers of any ruler so devoted to him as the followers of Muhammad ﷺ are to him."

The Narration of Hadhrat Abdur Rahmaan bin Haarith ﷺ Concerning the Sahabah ﷺ Seeking Blessings from the Leftover Wudhu Water and Saliva of Rasulullaah ﷺ

Hadhrat Abu Quraad Sulami ﷺ says, "We were with Rasulullaah ﷺ when he asked for some water. (When it was brought) Rasulullaah ﷺ dipped his hand in the water and started performing wudhu. As the water dripped off (his limbs), we drank it up. 'What makes you do this?' Rasulullaah ﷺ asked. We replied, 'It is the love for Allaah and His Rasool ﷺ (that makes us do this).'

Rasulullaah ﷺ then said, 'If you want Allaah and His Rasool ﷺ to love you, you should return something placed in your trust, always speak the truth and behave politely towards the neighbours in your vicinity.'"⁽¹⁾

Hadhrat Abdullaah bin Zubayr ﷺ Drinks the Blood of Rasulullaah ﷺ

Hadhrat Aamir the son of Hadhrat Abdullaah bin Zubayr ﷺ reports from his father that he once approached Rasulullaah ﷺ as Rasulullaah ﷺ was having his blood cupped. When the cupping was complete, Rasulullaah ﷺ said, "O Abdullaah! Take this blood and throw it where no one sees you." However, when Hadhrat Abdullaah bin Zubayr ﷺ left Rasulullaah ﷺ, he took the blood and drank it up. After returning, Rasulullaah ﷺ asked him what he had done with the blood and he replied, "I have placed it in a most hidden place where I am sure that no one would know about it." "Did you perhaps drink it?" Rasulullaah ﷺ enquired. When he admitted that he did, Rasulullaah ﷺ said, "Why did you drink the blood? Destruction shall come to people from you and destruction shall come to you from people (here Rasulullaah ﷺ was referring to the strife that took place during the time of Marwaan and Abdul Malik)." Hadhrat Abu Moosa reports from Hadhrat Abu Aasim that according to popular opinion, the phenomenal strength that Hadhrat Abdullaah bin Zubayr ﷺ had came from this blood. ⁽²⁾

(1) Tabraani. Haythami (Vol.8 Pg.271) has commented on the chain of narrators.

(2) Abu Ya'la and Bayhaqi in his Dalaa'il, as quoted in *Isaabah* (Vol.2 Pg.310). Haakim (Vol.3 Pg.554) and Tabraani have reported a similar narration. Tabraani and Bazaar have also reported a similar narration but Haythami (Vol.8 Pg.270) has commented on Bazaar's chain of narrators. Ibn Asaakir has reported the narration with the closing comment about the strength of Hadhrat Abdullaah bin Zubayr ﷺ, as quoted in *Kanzul Ummaal* (Vol.7 Pg.57).

Hadhrat Kaysaan who was the freed slave of Hadhrat Abdullaah bin Zubayr ﷺ reports that when Hadhrat Salmaan ﷺ once came to Rasulullaah ﷺ, he noticed Hadhrat Abdullaah bin Zubayr ﷺ drinking something from a plate he had with him. When Hadhrat Abdullaah bin Zubayr ﷺ came before Rasulullaah ﷺ, Rasulullaah ﷺ asked, "Are you finished?" When Hadhrat Abdullaah bin Zubayr ﷺ replied that he had, Hadhrat Salmaan ﷺ asked, "What was that, O Rasulullaah ﷺ?" Rasulullaah ﷺ replied, "I gave him to throw away what was cleaned out from my cupping." Hadhrat Salmaan ﷺ exclaimed, "I swear by the Being Who has sent you with the truth! He just drank it." "Did you drink it?" enquired Rasulullaah ﷺ. "Yes, I did," came the reply. "Why did you do it?" Rasulullaah ﷺ asked. "Because," explained Hadhrat Abdullaah bin Zubayr ﷺ, "I wished to have the blood of Allaah's Rasool ﷺ in my belly." Rasulullaah ﷺ then pointed to Hadhrat Abdullaah bin Zubayr ﷺ's head and said, "Destruction shall come to people from you and destruction shall come to you from people. The Fire (of Jahannam) shall not touch you except to fulfil the promise (of passing over the Bridge of Siraat that spans Jahannam)." (1)

Hadhrat Safeenah ﷺ Drinks Rasulullaah ﷺ's Blood

Hadhrat Safeenah ﷺ says, "Rasulullaah ﷺ once had himself cupped and said (to me), 'Take this blood and bury it out of the reach of animals, birds and people.' As I disappeared out of sight, I drank it up. When I later mentioned it to Rasulullaah ﷺ, he merely laughed." (2)

The Incident of Rasulullaah ﷺ and Hadhrat Maalik bin Sinaan ﷺ During the Battle of Uhud

Hadhrat Abu Sa'eed Khudri ﷺ reports that his father Hadhrat Maalik Bin Sinaan ﷺ licked the blood off Rasulullaah ﷺ's face and then swallowed it. This happened after Rasulullaah ﷺ's face was injured during the Battle of Uhud. Someone asked, "Are you drinking blood?" "Yes," he confirmed, "but this is the blood of Rasulullaah ﷺ that I am drinking." Rasulullaah ﷺ then said, "Once my blood has mixed with his, the Fire (of Jahannam) shall never touch him." (3)

The Narration of Hadhrat Hakeemah bint Umaymah Concerning the Drinking of Rasulullaah ﷺ's Urine

Hadhrat Hakeemah bint Umaymah narrates from her mother that Rasulullaah

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.330). Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.56).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.270).

(3) Tabraani in his *Awsat*. Haythami (Vol.8 Pg.270) has commented on the chain of narrators.

ﷺ had a wooden cup in which he used to urinate. He kept this cup beneath his bed. When he looked for it one day and could not find it, he asked where it was. He was then informed that Surrah رَضِيَ اللَّهُ عَنْهَا the maidservant of Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا who had come with her from Abyssinia had drunk it. Rasulullaah ﷺ said, "She has erected a solid barrier against the Fire (of Jahannam)." (1)

The Narration of Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ

Concerning the Respect he Showed to Rasulullaah ﷺ

Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ stayed at his house when Rasulullaah ﷺ arrived in Madinah. While Rasulullaah ﷺ stayed in the lower storey of the house, Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ (and his family) stayed on the upper storey. That morning and evening, the thought plagued Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ that he was on the top of the house while Rasulullaah ﷺ was beneath him, and he was therefore an impediment between Rasulullaah ﷺ and revelation (from the heavens). Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ also did not sleep that night fearing that he may cause some dust to fall on Rasulullaah ﷺ or that his movements may disturb Rasulullaah ﷺ.

Early next morning, he went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! My eyes and those of (my wife) Ummu Ayyoob were unable to close all night." "Why was that, O Abu Ayyoob?" enquired Rasulullaah ﷺ. Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ replied, "The thought occurred to me that since I am above and you below me, dust would fall on you if I moved and my movements would disturb you. I also feared that I was an impediment between you and revelation." Rasulullaah ﷺ put him at ease saying, "Do not worry like that in future, O Abu Ayyoob. Should I not teach you some words that if you recite them ten times in the mornings and ten times in the evenings, you will be granted the reward of ten good deeds, ten sins will be erased from your record, you will be elevated ten stages (in Jannah) and on the Day of Qiyaamah you will have the reward of setting ten slaves free? You should recite:

”لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ لَا شَرِيكَ لَهُ“ (2)

Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ says, "When Rasulullaah ﷺ came to stay with me, I said, 'May my parents be sacrificed for you! I do not like it that I be above you while you are below me.' Rasulullaah ﷺ said, 'It is more convenient for us to be below because we would be swamped with visitors.' One of our jugs happened to break and the water started to spill. Ummu Ayyoob and I stood with our blanket and used it to dry up the water, fearing that the water should not drop on Rasulullaah ﷺ, thereby inconveniencing him. We had nothing else to cover ourselves (and therefore spent the night without anything to cover ourselves). We used to prepare meals (and send to Rasulullaah ﷺ) and when he sent back (what was extra), we specifically sought out the parts where his

(1) Tabraani. Haythami (Vol.8 Pg.271) has commented on the chain of narrators.

(2) Tabraani, as quoted in *Kanzul Ummaal* (Vol.1 Pg.294).

fingers touched and ate from there with the intention of attaining blessings. One night when Rasulullaah ﷺ sent back his dinner in which we had put garlic or onions, we did not see any traces of his fingers touching the food. When I mentioned our practice to Rasulullaah ﷺ, adding that he sent back the food without eating it, he said, 'I could get the smell of that tree (garlic or onion) and because I am a person who engages in close conversation (with Allaah and the angels), I did not like the smell to stay with me. However, you people are at liberty to eat it.'⁽¹⁾

Another narration states that Hadhrat Abu Ayyoob ؓ said, "O Rasulullaah ﷺ! It is not proper for me to be above you. You should therefore move to the upper storey." Rasulullaah ﷺ then had his luggage moved, which was very little.⁽²⁾

The Incident Between Hadhrat Umar ؓ and Hadhrat Abbaas ؓ Concerning a Gutter

Hadhrat Abdullaah bin Abbaas ؓ narrates that there was a gutter belonging to Hadhrat Abbaas ؓ that was on the road Hadhrat Umar ؓ used (to the Masjid). Hadhrat Umar ؓ left his house one Friday after dressing (for the Jumu'ah salaah). Because Hadhrat Abbaas ؓ had two birds slaughtered, the blood of the birds were thrown into his gutter and when Hadhrat Umar ؓ passed by, the blood spilt on his clothing. Hadhrat Umar ؓ gave instructions that the gutter should be removed and then returned home where he removed the clothes and changed into something else. He then went back and led the salaah. Hadhrat Abbaas ؓ then went up to Hadhrat Umar ؓ and said, "By Allaah! The gutter was on the place where Rasulullaah ﷺ had it placed." Hadhrat Umar ؓ responded by saying, "I command you in the name of Allaah that even if you have to climb on my back, you should replace it in the place where Rasulullaah ﷺ had it laid." Hadhrat Abbaas ؓ then did just that.⁽³⁾

Another narration states that Hadhrat Umar ؓ actually carried Hadhrat Abbaas ؓ on his neck, with his legs over his shoulders. He then replaced the gutter where Rasulullaah ﷺ had laid it.⁽⁴⁾

Hadhrat Abdullaah bin Umar ؓ and the Other Sahabah ؓ Honour the Pulpit of Rasulullaah ﷺ

Hadhrat Ibraheem bin Abdur Rahmaan bin Abdul Qaari says that he saw Hadhrat Abdullaah bin Umar ؓ place his hand on the place where Rasulullaah ﷺ

(1) Tabraani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.50). Haakim (Vol.3 Pg.461) has reported a similar narration without the part concerning the food that was sent to Rasulullaah ﷺ. Haakim has reported from reliable sources as confirmed by Dhahabi.

(2) Abu Nu'aym and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.50). Ibn Abi Shaybah and Ibn Abi Aasim have also reported the narration, as quoted in *Isaabah* (Vol.1 Pg.405).

(3) Ibn Sa'd (Vol.4 Pg.12), as quoted in *Kanzul Ummaal* (Vol.7 Pg.66).

(4) Ibn Sa'd (Vol.4 Pg.13). Haythami (Vol.4 Pg.206) has reported a similar narration and has also commented on the chain of narrators.

sat on his pulpit and then put the hand on his face.

Another narration from Hadhrat Yazeed bin Abdullaah bin Qusayt states that when the Masjid (Nabawi) was empty he saw several Sahabah ﷺ use their right hands to pick up some of the shiny and smooth sand from that side of the pulpit which adjoined Rasulullaah ﷺ's grave. They then made du'aa facing the Qibla.

Kissing the Body of Rasulullaah ﷺ

The Incident of Hadhrat Usayd bin Hudhayr ﷺ

Hadhrat Abu Layla ﷺ says that Hadhrat Usayd bin Hudhayr ﷺ was a good man who was always smiling and jovial. One day as he was busy speaking to some people in the presence of Rasulullaah ﷺ and making them laugh, Rasulullaah ﷺ poked his side. "You've hurt me," he complained. "Then take your revenge," replied Rasulullaah ﷺ. Hadhrat Usayd ﷺ remarked, "But you have a garment on while I do not." Rasulullaah ﷺ raised his upper garment and Hadhrat Usayd ﷺ immediately embraced Rasulullaah ﷺ and started kissing his sides. He said, "May my parents be sacrificed for you, O Rasulullaah ﷺ! This is all I wanted to do." (1)

Hadhrat Sawaad bin Ghuzayyah ﷺ Kisses Rasulullaah ﷺ's Belly

Hadhrat Habbaan bin Waasi reports from senior scholars from his tribe that Rasulullaah ﷺ had the shaft of an arrow in his hand during the Battle of Badr as he was straightening the rows of the Sahabah ﷺ. Hadhrat Sawaad bin Ghuzayyah ﷺ who was an ally of the Banu Adi bin Najjaar tribe was standing ahead of the row. As Rasulullaah ﷺ passed by him, Rasulullaah ﷺ nudged the shaft in his belly saying, "Get in line, O Sawaad." Hadhrat Sawaad ﷺ said, "You have hurt me, O Rasulullaah ﷺ! Allaah has sent you with the truth and with justice, so allow me to have retribution." Rasulullaah ﷺ uncovered his belly and said, "You may have your retribution." Hadhrat Sawaad ﷺ then embraced and started kissing Rasulullaah ﷺ's belly. "What makes you do this, O Sawaad?" asked Rasulullaah ﷺ. You can see what developments are (that a battle is looming), so I wish that my last meeting with you (if I am killed) should be with my skin touching yours." Rasulullaah ﷺ then made du'aa for him. (2)

The Incident of Another Sahabi ﷺ who Kissed Rasulullaah ﷺ's Belly

Hadhrat Hasan narrates that Rasulullaah ﷺ was once carrying the branch of a date palm in his hand when he met a man who had dyed his clothing yellow. Nudging the man's belly with the branch, Rasulullaah ﷺ said, "Remove that

(1) Haakim (Vol.3 Pg.288), reporting from reliable sources as confirmed by Dhahabi. Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.301), as has Tabraani according to *Kanzul Ummaal* (Vol.4 Pg.43).

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.371).

Waras⁽¹⁾. Did I not forbid you (men) from wearing that?" Although the jab made a mark on his belly, no blood emerged. The Sahabi رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah رَضِيَ اللَّهُ عَنْهُ! Retribution will have to be taken." The other Sahabah رَضِيَ اللَّهُ عَنْهُمْ exclaimed, "You wish to take retribution from Rasulullaah رَضِيَ اللَّهُ عَنْهُ?" He replied, "None has a skin better than mine." Rasulullaah رَضِيَ اللَّهُ عَنْهُ then exposed his abdomen saying, "You may have your retribution." The Sahabi رَضِيَ اللَّهُ عَنْهُ then started kissing the belly of Rasulullaah رَضِيَ اللَّهُ عَنْهُ saying, "I forsake the retribution on condition that you intercede for me on the Day of Qiyaamah." ⁽²⁾

The Incident of Hadhrat Sawaad bin Amr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Hasan narrates that Rasulullaah رَضِيَ اللَّهُ عَنْهُ once saw that Hadhrat Sawaad bin Amr رَضِيَ اللَّهُ عَنْهُ was wearing *Khalooq*⁽³⁾ perfume. "Remove the Waras! Remove the Waras!" Rasulullaah رَضِيَ اللَّهُ عَنْهُ exclaimed. Rasulullaah رَضِيَ اللَّهُ عَنْهُ then prodded Hadhrat Sawaad رَضِيَ اللَّهُ عَنْهُ in the belly with a twig or a Miswaak. The prod shook his belly and left a mark. The rest of the narration is like the one quoted above. ⁽⁴⁾

Another narration from Hadhrat Hasan states that a man called Sawaadah bin Amr used to apply so much of *Khalooq* fragrance that he actually resembled the branch of a date palm (because of the yellow colour). Whenever Rasulullaah رَضِيَ اللَّهُ عَنْهُ saw him, Rasulullaah رَضِيَ اللَّهُ عَنْهُ would shake the fragrance off his clothes. One day when he again appeared before Rasulullaah رَضِيَ اللَّهُ عَنْهُ wearing the *Khalooq*, Rasulullaah رَضِيَ اللَّهُ عَنْهُ lightly struck him with a twig that was in his hand. However, because the twig hurt him, Hadhrat Sawaadah رَضِيَ اللَّهُ عَنْهُ said, "There will have to be retribution, O Rasulullaah رَضِيَ اللَّهُ عَنْهُ!" Rasulullaah رَضِيَ اللَّهُ عَنْهُ handed the twig over to him and started lifting the two upper garments he was wearing. The people reprimanded him and he also retrained himself until the garment was lifted to the area where he was injured. He then threw down the twig, held on to Rasulullaah رَضِيَ اللَّهُ عَنْهُ and started kissing him, saying, " Rasulullaah رَضِيَ اللَّهُ عَنْهُ! I forsake the retribution on condition that you intercede for me on the Day of Qiyaamah." ⁽⁵⁾

Hadhrat Talha bin Baraa رَضِيَ اللَّهُ عَنْهُ Kisses Rasulullaah رَضِيَ اللَّهُ عَنْهُ's Feet

The narration of Hadhrat Husayn bin Wahwah has already passed⁽⁶⁾ describing how Hadhrat Talha bin Baraa رَضِيَ اللَّهُ عَنْهُ embraced Rasulullaah رَضِيَ اللَّهُ عَنْهُ and kissed his feet when he met Rasulullaah رَضِيَ اللَّهُ عَنْهُ. The incident will also be quoted ahead about how Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ kissed Rasulullaah رَضِيَ اللَّهُ عَنْهُ's forehead when Rasulullaah رَضِيَ اللَّهُ عَنْهُ passed away.

(1) A yellow herb that grows in Yemen.

(2) Abdur Razaaq, as quoted in *Kanzul Ummaal* (Vol.7 Pg.302).

(3) A perfume made up largely of saffron, giving it a yellowish colour.

(4) Ibn Sa'd (Vol.3 Pg.72).

(5) Abdur Razaaq, as quoted in *Kanzul Ummaal* (Vol.7 Pg.302). Baghawi has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.96).

(6) In the chapter entitled "The Love that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ had for Rasulullaah رَضِيَ اللَّهُ عَنْهُ", under the subheading "The Love that Hadhrat Talha bin Baraa رَضِيَ اللَّهُ عَنْهُ had for Rasulullaah رَضِيَ اللَّهُ عَنْهُ".

The Crying of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ when they Heard that Rasulullaah ﷺ had been Martyred and What Happened to them when he Passed Away

The Incident of a Lady from the Ansaar When she Heard that Rasulullaah ﷺ had Been Martyred in the Battle of Uhud

Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ reports that when the people of Madinah were being defeated during the Battle of Uhud, the people started saying that Rasulullaah ﷺ had been martyred. (The people of Madinah started weeping so much that) The cries of women could be heard in the furthest reaches of Madinah. One of the women from the Ansaar left Madinah wearing her veil (and headed for the battlefield). (The corpses of) Her father, her son, her husband and her brother were all brought to her. The narrator says that he is not certain which of them was brought first. When she passed by any one of them and asked who he was, she was informed that he was her father, her brother, her husband or her son. (Undaunted from her intent to find out about Rasulullaah ﷺ) She asked (each time), "How is Rasulullaah ﷺ?" "There he is in front of you," the people told her. When she eventually reached Rasulullaah ﷺ, she held on to the edge of his garment and said, "May my parents be sacrificed for you, O Rasulullaah ﷺ! When you are safe, I have no concern for all those who have passed on." (1)

Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ says that on the day the Battle of Uhud was fought, none but he was with Rasulullaah ﷺ near Madinah. None of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ remained behind in Madinah (because all of them were on the battlefield). So many Muslims were martyred that someone even announced that Rasulullaah ﷺ had been martyred. All the women started weeping. However, one of them said, "Do not be so hasty to cry until I go and see for myself." She then left Madinah on foot without any purpose besides her concern for Rasulullaah ﷺ and to find out about his welfare. (2)

Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ passed by a lady from the Banu Dinaar tribe whose husband, brother and father had been martyred while fighting by the side of Rasulullaah ﷺ in the Battle of Uhud. Whenever she was informed about one of their deaths, she kept asking, "How is Rasulullaah ﷺ?" Addressing her by her family name, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ said, "He is well. By the grace of Allaah, he is exactly as you would like him to be." "Show me where he is so that I may see him," she asked. She was then shown

(1) Tabraani. Haythami (Vol.6 Pg.115) has commented on the chain of narrators.

(2) Bazaar. Haythami (Vol.6 Pg.115) has commented on the chain of narrators.

where Rasulullaah ﷺ was and when she saw him, she said, "After seeing you (O Rasulullaah ﷺ), every calamity seems trivial." (1)

The Behaviour of Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ During the Battle of Uhud Because of his Love for Rasulullaah ﷺ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ was firing arrows in front of Rasulullaah ﷺ during the Battle of Uhud. He was a proficient archer and was shielding Rasulullaah ﷺ. Each time, he fired an arrow, Rasulullaah ﷺ looked up to see where the arrow landed. At the same time, Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ would raise his chest (to shield Rasulullaah ﷺ) saying, "May my parents be sacrificed for you, O Rasulullaah ﷺ! Do not get up for an arrow should strike you. My neck is there to be sacrificed rather than yours." Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ was ready to have himself killed in the defence of Rasulullaah ﷺ. He therefore kept saying, "O Rasulullaah ﷺ! I am a strong man, so send me to fulfil any of your needs and give me any command you wish." (2)

The Bravery of Hadhrat Qataadah رَضِيَ اللَّهُ عَنْهُ for the Love of Rasulullaah ﷺ

Hadhrat Qataadah bin Nu'maan رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah ﷺ was given a bow as a gift, which he gave to me during the Battle of Uhud. I used it to fire arrows in front of Rasulullaah ﷺ until the string broke. I then remained standing where I was, shielding the face of Rasulullaah ﷺ with my own.

Whenever an arrow headed for the face of Rasulullaah ﷺ, I turned my head to protect the face of Rasulullaah ﷺ for I had no bow to use..." The rest of the narration is the same as appears in the chapter entitled "The Bravery of Hadhrat Qataadah bin Nu'maan رَضِيَ اللَّهُ عَنْهُ" (3)

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Weep at the Mention of Rasulullaah ﷺ Separating from them

The Weeping of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah ﷺ once came out to us from his room during the illness in which he passed away. He had a bandage wrapped around his head and he went towards the pulpit until he sat upright on it. We followed Rasulullaah ﷺ (towards the pulpit), where he said, 'I swear by the Being Who controls my life that at this moment I am standing upon my fountain (Kowthar). When a servant of Allaah was given the choice between this world with its splendour (and the Aakhirah), he chose the Aakhirah.' No one

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.47).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.27). Ibn Sa'd (Vol.3 Pg.65) has reported a similar narration.

(3) Under the subheading "Hadhrat Qataadah bin Nu'maan رَضِيَ اللَّهُ عَنْهُ Uses his Face to Shield Rasulullaah ﷺ from Arrows During the Battle of Uhud".

understood the message of this statement besides Abu Bakr رَضِيَ اللَّهُ عَنْهُ. His eyes therefore filled with tears and he started weeping. He then exclaimed, 'May my parents be sacrificed for you, O Rasulullaah رَضِيَ اللَّهُ عَنْهُ! In fact, may all our fathers, our mothers, ourselves and our wealth be sacrificed for you!' Rasulullaah رَضِيَ اللَّهُ عَنْهُ then descended from the pulpit and has not stood there again to this day." (1)

The Weeping of Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah رَضِيَ اللَّهُ عَنْهُ sent for Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا after Allaah revealed the Surah:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

He said to her, "This tells me of my pending death." When she started to weep, Rasulullaah رَضِيَ اللَّهُ عَنْهُ consoled her by saying, "Do not weep because you shall be the first of my family to meet me." She then started to laugh. Seeing her do this, one of Rasulullaah رَضِيَ اللَّهُ عَنْهُ's wives asked, "I saw you cry and then laugh?" Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا explained, "Rasulullaah رَضِيَ اللَّهُ عَنْهُ said to me, 'This tells me of my pending death.' When I started to weep, Rasulullaah رَضِيَ اللَّهُ عَنْهُ then consoled me by saying, 'Do not weep because you shall be the first of my family to meet me.' It was then that I started to laugh." (2)

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates, "During his final illness, Rasulullaah رَضِيَ اللَّهُ عَنْهُ once called for his daughter Faatima رَضِيَ اللَّهُ عَنْهَا. When he whispered something to her, she wept. He then called her again and when he whispered something to her this time, she started laughing. When I asked her about this, she replied, 'When Rasulullaah رَضِيَ اللَّهُ عَنْهُ informed me that his life would be taken during this illness, I started to weep but when he told me that I would be the first of his family to meet him, I started to laugh.'" (3)

In another narration, Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا states, "When I asked Faatima رَضِيَ اللَّهُ عَنْهَا about her laughing and crying, she replied, 'Rasulullaah رَضِيَ اللَّهُ عَنْهُ first informed me that he was going to pass away and then informed me that I would be the leader of the women of Jannah after Maryam the daughter of Imraan رَضِيَ اللَّهُ عَنْهَا. It was this that made me laugh.'" (4)

Hadhrat Alaa رَضِيَ اللَّهُ عَنْهَا reports that when Rasulullaah رَضِيَ اللَّهُ عَنْهُ was about to leave this world, Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا started weeping. Rasulullaah رَضِيَ اللَّهُ عَنْهُ said to her, "Do not weep, dear daughter. When I pass on, you should say, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon' because by reciting these words a person receives something in return for every calamity." "Even in return for losing you, O Rasulullaah رَضِيَ اللَّهُ عَنْهُ!" asked Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا. "Even in return for losing me," replied Rasulullaah رَضِيَ اللَّهُ عَنْهُ. (5)

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.58). Ibn Sa'd (Vol.2 Pg.230) has reported a similar narration from Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ.

(2) Tabraani. Haythami (Vol.9 Pg.23) has commented on the chain of narrators.

(3) Ibn Sa'd (Vol.2 Pg.247). Ibn Sa'd has also reported the narration in greater detail.

(4) Ibn Sa'd.

(5) Ibn Sa'd (Vol.2 Pg.312).

The Weeping of Hadhrat Mu'aadh bin Jabal ﷺ

Hadhrat Mu'aadh bin Jabal ﷺ narrates that when Rasulullaah ﷺ sent him (as governor) to Yemen, Rasulullaah ﷺ walked with him as he gave him advice. Hadhrat Mu'aadh ﷺ was riding his animal while Rasulullaah ﷺ walked beside the animal. After giving him the necessary advice, Rasulullaah ﷺ said, "O Mu'aadh! You shall probably not meet me after this year. You shall perhaps be passing by only this Masjid of mine and my grave." Hadhrat Mu'aadh ﷺ then started weeping profusely because of this separation from Rasulullaah ﷺ. Rasulullaah ﷺ then turned around and faced towards Madinah as he said, "The people closest to me are those with Taqwa regardless of who they are and where they may be." (1)

Another narration states that Rasulullaah ﷺ said, "Do not weep, O Mu'aadh because this weeping is from Shaytaan." (2)

The Sahabah ﷺ Weep out of Fear of Rasulullaah ﷺ Passing Away

The Narration of Hadhrat Abdullaah bin Abbaas

ﷺ in this Regard

Hadhrat Abdullaah bin Abbaas ﷺ reports that Rasulullaah ﷺ was once informed that the Ansaar men and women were crying in the Masjid. "What makes them cry?" Rasulullaah ﷺ enquired. When he was informed that they were crying because they feared he was going to pass away, Rasulullaah ﷺ left his room and went to sit on his pulpit. He was wrapped in a shawl with the ends thrown over his shoulders. He also wore a stained bandage on his head. After duly praising Allaah, he said, "O people! People will multiply as the Ansaar dwindle in numbers until they are only as much as salt in food. Whoever is given charge over their affairs should accept the good from their good people and excuse their evil ones." (3)

The Statement of Hadhrat Ummul Fadhl ﷺ At the Demise of Rasulullaah ﷺ

Hadhrat Ummul Fadhl bint Haarith ﷺ says that when she came to Rasulullaah ﷺ during his final illness, she started weeping. Rasulullaah ﷺ lifted his head and asked, "What makes you weep?" She replied, "We fear for you (that you will pass away) and do not know how people will treat us after your demise." Rasulullaah ﷺ replied, "You will be the ones in a weaker position after I leave." (4)

(1) Ahmad.

(2) Ahmad. Haythami (Vol.9 Pg.22) has commented on the chain of narrators.

(3) Bazaar. Haythami (Vol.10 Pg.37) has commented on the chain of narrators. Ibn Sa'd (Vol.2 Pg.252) has also reported the narration from Hadhrat Abdullaah bin Abbaas ﷺ.

(4) Ahmad. Haythami (Vol.9 Pg.34) has commented on the chain of narrators.

Rasulullaah ﷺ Bids Farewell (to the Ummah)

The Direction Rasulullaah ﷺ Gave Prior to his Demise Concerning his Burial, Bathing, Janaazah salaah and other Matters

Hadhrat Abdullaah bin Mas'ood رضي الله عنه says, "May my father and I be sacrificed for our beloved Nabi ﷺ who gave us the news of his demise six days in advance. When his end drew near, he gathered us in the room of our mother Aa'isha رضي الله عنها. His eyes welled with tears as he looked at us and said, 'Welcome to you all. May Allaah give you long lives. May Allaah protect you. May Allaah safeguard you. May Allaah assist you, May Allaah elevate you. May Allaah guide you. May Allaah provide for you. May Allaah steer you to what is right. May Allaah keep you safe. May Allaah accept you. I advise you to adopt Taqwa. I plead to Allaah to care for you and make Him my successor over you. I am a clear warner to you not to exert your authority over Allaah with regard to His servants and lands, for Allaah has mentioned to me and to you:

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۖ وَالْعَاقِبَةُ
لِلْمُتَّقِينَ﴾ (سورة قصص آيت ٨٣)

This (*Jannah*) is the Home of the Aakhirah, which We shall assign to those who do not desire pomp (*glory*) on earth nor corruption. The (*best*) outcome shall be for those with Taqwa. {Surah Qasas, verse 83}

Allaah also says:

﴿الْيَسَّ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ﴾ (سورة زمر آيت ٦٠)

Is there not an abode (*a place to live*) in Jahannam for the arrogant?
{Surah Zumar, verse 60}

Rasulullaah ﷺ then continued, 'The term is coming to an end. The time has come to return to Allaah, to the *Sidratul Muntahaa* ⁽¹⁾, to *Jannatul Ma'waa* ⁽²⁾, to glasses filled to the brim and to the Highest Companion (Allaah)."

"Who shall bathe you then, O Rasulullaah ﷺ!" the Sahabah رضي الله عنهم enquired. Rasulullaah ﷺ replied, "The men of my family who are closest in relation, together with those who are closest after them." "In what shall we shroud you?" they enquired further. Rasulullaah ﷺ replied, "In the clothing I am wearing. Otherwise, if you wish, you may shroud me in a Yemeni shawl or in white Egyptian sheets." "Which of us should then lead the Janaazah salaah," was the

(1) The Arabic word "Sidrah" means a lotus or a jujube tree. "Muntahaa" means the 'limit' or 'apex' i.e. a point beyond which there is nothing more. The "Sidratul Muntahaa" is therefore a tree at which everything stops. Whatever deeds ascend to the heavens first stop at the "Sidratul Muntahaa" before proceeding further and all commands descending to earth also stop there before descending further.

(2) The level of Jannah where the pious abide.

next question. The Sahabah رَوَاةُ السَّاهَابِ and Rasulullaah ﷺ then burst out crying. Rasulullaah ﷺ said, "Take it easy. May Allaah forgive you all and grant you the best of rewards on behalf of His Nabi. After you have bathed me and placed me on my bed in a corner of my room that will be my grave, then leave me alone for a while because the first to perform the (Janaazah) salaah for me shall be my friend (the archangel) Jibra'eel عليه السلام. After him shall be Mika'eel عليه السلام, followed by Israafeel عليه السلام, then the angel of death with his army and then all the angels. May Allaah shower His blessings on all of them. **You should then enter in groups to perform the salaah and to greet me.** You should however not allow any wailing woman to come to me nor any woman who is screaming and raising her voice. The first to perform the salaah should be the men of my family and then the rest of you afterwards. Accept my reply to your greetings of Salaam and convey my greeting of Salaam to all my brothers who are not present and to every person who enters the fold of your Deen after my demise. I make you witness to the fact that I am conveying my Salaams to him and to every other person following me in my Deen from this day until the Day of Qiyaamah."

The Sahabah رَوَاةُ السَّاهَابِ then asked, "Which of us should place you in your grave, O Rasulullaah ﷺ?" Rasulullaah ﷺ replied, "The men of my family together with a large host of angels who will be able to see you without you being able to see them." (1)

The Demise of Rasulullaah ﷺ

The Incident of his Demise and the Statements of Hadhrat Abu Bakr رَوَاةُ السَّاهَابِ and Hadhrat Umar رَوَاةُ السَّاهَابِ

Hadhrat Yazeed bin Baabnoos says, "A friend and I once went to Hadhrat Aa'isha رَوَاةُ السَّاهَابِ and sought permission to enter. She threw us some cushions and then concealed herself behind a screen (before allowing us in). 'What do you have to say about Araak, O Ummul Mu'mineen?' my friend asked. 'What is Araak?' she asked. When I struck my friend on the shoulder (to bid him not to ask about it), Hadhrat Aa'isha رَوَاةُ السَّاهَابِ said, 'Do not do that for you have hurt your brother.' She then proceeded to ask, 'What is Araak? Is it about menstruation (that you wish to know about, whether a man can touch his wife when she is menstruating?). You should practise what Allaah has mentioned in the Qur'aan about menstruating women. Rasulullaah ﷺ used to embrace me and kiss my head with only a sheet between us when I was menstruating."

Hadhrat Aa'isha رَوَاةُ السَّاهَابِ then went on to say, "It was the practice of Rasulullaah ﷺ to tell me something of benefit every time he passed by my door. However, one day he passed my door two or three times without saying anything. I then

(1) Bazaar. Haythami (Vol.9 Pg.52) has commented on the chain of narrators. Tabraani has reported a similar narration but stating that this occurred a month before the demise of Rasulullaah ﷺ. Haythami has also commented on this chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya* (Vol.4 Pg.168) from Hadhrat Abdullaah bin Mas'ood رَوَاةُ السَّاهَابِ with slight differences but has commented on the chain of narrators. Ibn Sa'd (Vol.2 Pg.256) has also reported a similar narration in detail.

told my maidservant to place a pillow at the door and I tied a bandage around my head (pretending to be ill to get Rasulullaah ﷺ's attention). When Rasulullaah ﷺ passed by (and saw me lying there), he asked, 'Dear Aa'isha! What is the matter?' 'My head is paining,' I responded. 'I too have severe pain in my head,' he replied. He then left and it was not long when he came to me carrying a blanket with him. He entered my room and then sent a message to his other wives saying, 'I am ill and am unable to come to all of you. Do permit me to stay with Aa'isha.' (With the permission of the others) I then started to nurse Rasulullaah ﷺ whereas I had never nursed anyone else before him.

Rasulullaah ﷺ's head was on my shoulder one day when it turned towards me. I thought that Rasulullaah ﷺ wanted to kiss me when a drop of cold saliva dropped from his mouth. When it fell on the back of my neck, my entire body started to shiver. Thinking that he had fallen unconscious, I covered him with a sheet. Umar رَضِيَ اللَّهُ عَنْهُ and Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ then arrived and sought permission to enter. I gave them permission and then pulled over my veil. Umar رَضِيَ اللَّهُ عَنْهُ looked at Rasulullaah ﷺ and said, 'O dear! Rasulullaah ﷺ is unconscious! What a deep coma he seems to be in.' The two men then stood up. When they were near the door, Mughiera رَضِيَ اللَّهُ عَنْهُ said, 'O Umar! Rasulullaah ﷺ has passed away.' 'Never!' exclaimed Umar رَضِيَ اللَّهُ عَنْهُ, 'You are always making statements that cause trouble! Rasulullaah ﷺ will never pass away until Allaah has obliterated the Munaafiqeen.'"

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا continues, "(My father) Abu Bakr رَضِيَ اللَّهُ عَنْهُ then arrived and I lifted my veil. He looked at Rasulullaah ﷺ and exclaimed, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! Rasulullaah ﷺ has passed away.' He went to Rasulullaah ﷺ from the headside, bowed his head and kissed Rasulullaah ﷺ's forehead. He then said, 'O dear Nabi ﷺ!' Thereafter, he raised his head and again lowered his mouth to kiss Rasulullaah ﷺ's forehead, saying, 'O my chosen friend!' For the third time he then raised his head and again lowered his mouth to kiss Rasulullaah ﷺ's forehead, saying, 'O my bosom friend! Rasulullaah ﷺ has passed away.'"

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then went to the Masjid where Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was busy lecturing the people saying, "Indeed Rasulullaah ﷺ shall never pass away until Allaah destroys the Munaafiqeen." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then addressed the people. After duly praising Allaah, he said, "Allaah says:

﴿إِنَّكَ مَيِّتٌ وَأَنْتَهُمْ مَيِّتُونَ﴾ (سورة زمر آيت ٣٠)

'Indeed, you (O Rasulullaah ﷺ) shall certainly die, and they shall all die as well.' {Surah Zumar, verse 30}

(Thereafter, he recited the verse:)

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۖ أَفَأَبَيْنُ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۖ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۖ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

﴿(سورة آل عمران آيت ١٤٤)﴾

Muhammad ﷺ is but a Rasool (of Allaah). Indeed many Rusul have passed before him. If he passes away or is martyred, would you (Muslims) then turn back on your heels (and forsake Islaam)? He who turns back on his heels can never harm Allaah in the least (because he will be harming only himself). Allaah shall soon reward the grateful ones (so be firm and strive for His Deen). {Surah Aal Imraan, verse 144}

He then proceeded to say, "Whoever worships Allaah should know that Allaah is Alive and shall never die. Whoever worshipped Muhammad ﷺ should know that Muhammad ﷺ has passed away." Astonished, Hadhrat Umar ﷺ asked, "Are those verses really in the Qur'aan? O people! This is Abu Bakr and he is the highest achiever amongst the Muslims. Pledge your allegiance to him."⁽¹⁾

The Burial of Rasulullaah ﷺ

The Narration of Hadhrat Ali ﷺ

Hadhrat Ali bin Abi Taalib ﷺ narrates that when they (the family of Rasulullaah ﷺ) started the burial preparations for Rasulullaah ﷺ, they locked the door and did not allow anyone in. While the Ansaar shouted, "We are the maternal relatives of Rasulullaah ﷺ and have a high standing in Islaam!" the Quraysh shouted, "We are his paternal relatives!" Hadhrat Abu Bakr ﷺ then shouted saying, "O assembly of Muslims! Every family has a greater right to the burial of their family members than others do. We therefore plead to you in the name of Allaah (not to enter) because if you enter, you will be pushing back others (those who are entitled to enter). By Allaah! None should enter besides those who are called."

A narration of Hadhrat Ali bin Husayn states that the Ansaar shouted, "We have a right (to arrange the burial) because Rasulullaah ﷺ is the son of our sister and because we have a high standing in Islaam." When they lodged their request with Hadhrat Abu Bakr ﷺ, he said, "A family has the greatest right to members of their family. You may put the request to Ali ﷺ and Abbaas ﷺ because none may enter the room besides those whom they permit."⁽²⁾

The Narration of Hadhrat Abdullaah bin Abbaas ﷺ in this Regard

Hadhrat Abdullaah bin Abbaas ﷺ reports that Hadhrat Aa'isha ﷺ and Hadhrat Hafsa ﷺ were with Rasulullaah ﷺ when his illness grew severe. When Rasulullaah ﷺ saw Hadhrat Ali ﷺ enter the room, he lifted his head and said, "Come closer. Come closer." Hadhrat Ali ﷺ let Rasulullaah ﷺ lean against him and remained with Rasulullaah ﷺ until he passed away. When Rasulullaah ﷺ passed away, Hadhrat Ali ﷺ stood up and locked the

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.241), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.33). Abu Ya'la has also reported the narration but Haythami (Vol.9 Pg.33) has commented on the chain of narrators. Ibn Sa'd (Vol.2 Pg.267) has also reported the narration.

(2) Ibn Sa'd (Vol.2 Pg.61).

door. Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ and the members of the Banu Abdul Muttalib family came and stood (guard) at the door.

(Addressing Rasulullaah رَضِيَ اللَّهُ عَنْهُ) Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "May my parents be sacrificed for you! You were so pure in life and now so pure in death." There wafted from the body of Rasulullaah رَضِيَ اللَّهُ عَنْهُ an extremely wonderful fragrance that people had never smelt before. Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ then said to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, "What is happening here? Leave all that weeping like women do. Pay attention to your leader (Rasulullaah رَضِيَ اللَّهُ عَنْهُ)." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then asked for Hadhrat Fadhl bin Abbaas رَضِيَ اللَّهُ عَنْهُ to be brought to him (to assist him). At this stage the Ansaar requested, "We plead to you in the name of Allaah and by the affinity we have with Rasulullaah رَضِيَ اللَّهُ عَنْهُ (that you allow one of us to be part of the burial preparations)." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and those with him allowed in an Ansaari called Hadhrat Aws bin Khowlay who carried a bucket of water in one hand.

(Before starting the bathing) They heard a voice in the house saying, "Do not remove Rasulullaah رَضِيَ اللَّهُ عَنْهُ's clothing. Bathe him as he is in his clothing."

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then washed Rasulullaah رَضِيَ اللَّهُ عَنْهُ by placing his hand beneath the clothing as Hadhrat Fadhl رَضِيَ اللَّهُ عَنْهُ held the clothing up and the Ansaari brought the water. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ wore a cloth over his hand (as a glove) as he placed his hand beneath the clothing. ⁽¹⁾

The Janaazah salaah for Rasulullaah رَضِيَ اللَّهُ عَنْهُ

The Narration of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah رَضِيَ اللَّهُ عَنْهُ passed away, groups of men were let into the room and they performed the Janaazah salaah individually without anyone being the Imaam. When all the men were finished, the women were let in to perform the Janaazah salaah, followed by the children and then the slaves. None of the groups were led by an Imaam. ⁽²⁾

The Narration of Hadhrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ

Hadhrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ says that after Rasulullaah رَضِيَ اللَّهُ عَنْهُ was shrouded in the burial shroud, he was placed on a bed, which was then placed in the corner of the room. The people then entered the room in groups (to perform the Janaazah salaah) without anyone leading them in the salaah. ⁽³⁾

Hadhrat Moosa bin Muhammad bin Ibraheem says that he found a book in which his father had written that after Rasulullaah رَضِيَ اللَّهُ عَنْهُ was shrouded in the burial shroud, he was placed on a bed. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then entered the room together with as many Muhaajireen and Ansaar as could fit in the room. The two men said:

”الْسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ“

(1) Tabraani. Haythami (Vol.9 Pg.36) has commented on the chain of narrators. Ibn Maajah has reported a part of the narration while Ibn Sa'd (Vol.2 Pg.63) has also reported a similar narration.

(2) Ibn Is'haaq.

(3) Waaqidi.

"Peace be on you, O Nabi ﷺ together with the mercy of Allaah and His blessings."

The other Muhaajireen and Ansaar also greeted Rasulullaah ﷺ as Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ did. They then formed rows without any of them being the Imaam. Standing in the first row in front of Rasulullaah ﷺ, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "O Allaah! We testify that Rasulullaah ﷺ conveyed whatever was revealed to him. He was a well-wisher of the Ummah who strove in the path of Allaah until Allaah gave honour to His Deen, His Words (Deen) was completed and belief was established in the One Allaah Who has no partner. O Allaah! Make us people who follow the guidance revealed to him and allow us to meet him again with him recognising us and us recognising him. He was indeed most forgiving and most merciful unto the Mu'mineen. We seek no worldly recompense for believing in him and shall never sell our Imaan in him for any price." The other Sahabah رَضِيَ اللَّهُ عَنْهُمْ said, "Aameen! Aameen!" They then left and another group entered. After all the men had completed, the women entered, followed by the children. ⁽¹⁾

The Narration of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ was placed on a bed, he said to the people, "None shall be the Imaam (to lead the Janaazah salaah) because Rasulullaah ﷺ is the Imaam while alive and after his demise. The people then started entering (the room) in groups and performed the salaah in rows without any of them being the Imaam. They all said "Allaahu Akbar" as Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ stood directly in front of Rasulullaah ﷺ and said:

”السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ“

"Peace be on you, O Nabi ﷺ together with the mercy of Allaah and His blessings."

He then continued, "O Allaah! We testify that Rasulullaah ﷺ conveyed whatever was revealed to him. He was a well-wisher of the Ummah who strove in the path of Allaah until Allaah gave honour to His Deen and His Words (Deen) was completed. O Allaah! Make us people who follow the guidance revealed to him, keep us steadfast and allow us to meet him again" The other Sahabah رَضِيَ اللَّهُ عَنْهُمْ said, "Aameen! " After all the men had completed, the women did the same, followed by the children. ⁽²⁾

The Condition of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ when Rasulullaah ﷺ Passed away and Their Weeping at their Separation from Him

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Weeps and the Lecture he gave to the People

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah ﷺ passed away, the

(1) *Al Bidaayah wan Nihaayah* (Vol.5 Pg.265). Ibn Sa'd (Vol.2 Pg.69) has reported a similar narration.

(2) Ibn Sa'd (Vol.2 Pg.70), as quoted in *Kanzul Ummaal* (Vol.4 Pg.55).

Sahabah ﷺ were all whispering to each other. Hadhrat Abu Bakr ﷺ instructed his slave to listen to what they were saying and report back to him. The slave reported that he overheard the Sahabah ﷺ saying that Rasulullaah ﷺ had passed away. Hadhrat Abu Bakr ﷺ then hurried as he said, "O dear! My back has been broken!" (He was so overcome with grief that) The Sahabah ﷺ thought that he would not even make it to the Masjid, but he did. (1)

Hadhrat Abdullaah bin Abbaas ﷺ narrates that on the day Rasulullaah ﷺ passed away, Hadhrat Abu Bakr Siddeeq ﷺ emerged (from Rasulullaah ﷺ's room) as Hadhrat Umar ﷺ was busy addressing the Sahabah ﷺ. He told Hadhrat Umar ﷺ to be seated and after duly praising Allaah, he said, "Whoever worshipped Muhammad ﷺ should know that Muhammad ﷺ has passed away. On the other hand, whoever worships Allaah should know that Allaah is Alive and shall never die. Verily Allaah states:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَأَمِنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾
(سورة آل عمران آیت ۱۴۴)

Muhammad ﷺ is but a Rasool (of Allaah). Indeed many Rusul have passed before him. If he passes away or is martyred, would you (Muslims) then turn back on your heels (and forsake Islaam)? He who turns back on his heels can never harm Allaah in the least (because he will be harming only himself). Allaah shall soon reward the grateful ones (so be firm and strive for His Deen). {Surah Aal Imraan, verse 144}

Hadhrat Abdullaah bin Abbaas ﷺ says, "By Allaah! (Because they were so overcome with grief) It was as if the people never knew that such a verse was ever revealed until Hadhrat Abu Bakr ﷺ recited it. They all took it from Hadhrat Abu Bakr ﷺ and every one of them was reciting it. Hadhrat Umar bin Khattaab ﷺ said, 'By Allaah! No sooner did I hear Abu Bakr ﷺ recite the verse when my legs collapsed beneath me and were unable to carry me. I then fell to the ground when I heard it for I was then convinced that Rasulullaah ﷺ had definitely passed away.' (2)

The Grief of Hadhrat Uthmaan ﷺ

Hadhrat Uthmaan bin Affaan ﷺ says, "When Rasulullaah ﷺ passed away, the Sahabah ﷺ were so grieved that some of them even started having false thoughts (that Islaam had come to an end). I was also amongst those who were deeply grieved and was once sitting on one of the hills of Madinah when Umar ﷺ passed by me without me even noticing that he had passed. By then, people had already pledged their allegiance to Abu Bakr ﷺ. Umar ﷺ

(1) Ibn Khusr, as quoted in *Kanzul Ummaal* (Vol.4 Pg.48).

(2) Abdur Razzaaq, Ibn Sa'd, Ibn Abi Shaybah, Ahmad, Bukhaari, Ibn Hibbaan and others, as quoted in *Kanzul Ummaal* (Vol.4 Pg.48).

proceeded immediately to Abu Bakr ﷺ and said, 'O Khalifah of Rasulullaah ﷺ! I have some shocking news for you! When I passed by Uthmaan ﷺ and greeted him, he did not even reply.' The rest of the narration shall soon be quoted in the chapter concerning greeting. ⁽¹⁾

The Grief of Hadhrat Ali ﷺ

Hadhrat Abdur Rahmaan bin Sa'eed bin Yarboo ﷺ narrates that Hadhrat Ali bin Abi Taalib ﷺ one day had his face covered and was extremely grieved. "I notice that you are deeply grieved," enquired Hadhrat Abu Bakr ﷺ. Hadhrat Ali ﷺ replied, "Such grief has overcome me that has not befallen you." To this Hadhrat Abu Bakr ﷺ said, "Look at what he is saying! I ask you in the name of Allaah to tell me whether any other person is more grieved about the demise of Rasulullaah ﷺ than I am?" ⁽²⁾

The Weeping of Hadhrat Ummu Salamah ﷺ

Hadhrat Ummu Salamah ﷺ says, "When we (the wives of Rasulullaah ﷺ) gathered together and were weeping (over the demise of Rasulullaah ﷺ), we did not have a wink of sleep. (The blessed body of) Rasulullaah ﷺ was still in our rooms and we consoled each other every time we saw him lying on the bed. When we suddenly heard the sounds of shovels (digging Rasulullaah ﷺ's grave) just before dawn, we started crying (out of grief) and the people in the Masjid also started crying. This caused all of Madinah to shudder. When Bilaal ﷺ called out the Fajr Adhaan and took the name of Rasulullaah ﷺ (as he said), he burst out crying. This added to our grief and the people started going towards the grave. The door was however locked to them. O what a calamity it was! Every calamity that befell us afterwards paled into insignificance when we thought about the calamity of Rasulullaah ﷺ's demise." ⁽³⁾

The Wailing of the people of Madinah

Hadhrat Abu Dhu'ayb Hudhali says, "When I arrived in Madinah, the wailing of the people of Madinah pulsated like the calls of 'Labbaik' from people performing Hajj pulsates. 'What is the matter?'" I enquired. They then informed me that Rasulullaah ﷺ had passed away." ⁽⁴⁾

The Condition of the Sahabah ﷺ in Makkah when they Heard about Rasulullaah ﷺ's Demise

Hadhrat Ubaydullaah bin Umayr ﷺ reports that when Rasulullaah ﷺ passed away, the governor of Makkah was Hadhrat Attaab bin Usayd ﷺ. When the news of Rasulullaah ﷺ's demise reached the people of Makkah, the people in

(1) Ibn Sa'd (Vol.2 Pg.84).

(2) Ibn Sa'd (Vol.2 Pg.84).

(3) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.271). Ibn Sa'd (Vol.4 Pg.121) has also reported the narration in brief.

(4) Ibn Mandah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.58). Ibn Is'haaq has also reported the narration in detail as will soon be quoted in the chapter dealing with the sayings of the Sahabah ﷺ when Rasulullaah ﷺ passed away.

the Masjid burst out crying. Hadhrat Attaab رَضِيَ اللَّهُ عَنْهُ left Makkah and went to one of the valleys of Makkah. Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ approached him and told him to address the people. "I cannot speak after the demise of Rasulullaah ﷺ," replied Hadhrat Attaab رَضِيَ اللَّهُ عَنْهُ. Hadhrat Suhayl رَضِيَ اللَّهُ عَنْهُ said, "Then come with me and I shall do it for you." They left and when they came to the Masjidul Haraam, Hadhrat Suhayl رَضِيَ اللَّهُ عَنْهُ stood up to address the people. After duly praising Allaah, he delivered a lecture that was identical to the one that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ gave the people (in Madinah). In fact, when Hadhrat Suhayl رَضِيَ اللَّهُ عَنْهُ was a captive of the Battle of Badr, Rasulullaah ﷺ said to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "What makes you want to extract his front teeth? Leave him alone because Allaah shall perhaps place him on a platform that would bring you great pleasure." The platform Rasulullaah ﷺ referred to was this one by which the authority of Hadhrat Attaab رَضِيَ اللَّهُ عَنْهُ was consolidated over Makkah and neighbouring areas. (1)

The Condition of Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا

Hadhrat Abu Ja'far says, "After the demise of Rasulullaah ﷺ, I never saw Faatima رَضِيَ اللَّهُ عَنْهَا laugh. All I saw was her mouth extend on one side (as she smiled)." (2)

What the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Said When Rasulullaah ﷺ Passed Away

The Statement of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ: "Today we have Lost Revelation"

Hadhrat Is'haaq reports that when Rasulullaah ﷺ passed away, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "Today we have lost revelation and speech from Allaah." (3)

The Statement of Hadhrat Ummu Ayman رَضِيَ اللَّهُ عَنْهَا Concerning the Loss of Revelation

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah ﷺ passed away, Hadhrat Ummu Ayman رَضِيَ اللَّهُ عَنْهَا wept bitterly. When asked what made her weep so bitterly about the demise of Rasulullaah ﷺ, she replied, "I always knew that Rasulullaah ﷺ would soon pass away, but what makes me weep is that revelation has now been lifted from us." (4)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ also reports that after the demise of Rasulullaah ﷺ, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once said to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "Come with me to visit Ummu Ayman." When they came to her, she started weeping. They consoled her saying, "What makes you weep? What is with Allaah is better for Rasulullaah ﷺ." She replied, "By Allaah! I am not weeping because I do not know that what

(1) Sayf and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.46).

(2) Ibn Sa'd (Vol.2 Pg.84).

(3) Dalaa'ilut Towheed, as quoted in *Kanzul Ummaal* (Vol.4 Pg.50).

(4) Ahmad.

Allaah has with Him is better for Rasulullaah ﷺ. I am weeping because revelation from the heavens has been terminated." This statement made both men start weeping. (1)

Another narration states that when Rasulullaah ﷺ passed away, Hadhrat Ummu Ayman رَضِيَ اللَّهُ عَنْهَا wept bitterly. When asked what made her weep, she replied, "What makes me weep is that news from the heavens has now been terminated." (2)

A narration of Hadhrat Moosa bin Uqba quotes Hadhrat Ummu Ayman رَضِيَ اللَّهُ عَنْهَا as saying, "I am weeping because the news from the heavens used to come to us in large quantities and fresh from the heavens every day and night. This has now been terminated and lifted. It is only this that makes me weep." This statement greatly surprised the people. (3)

The Statement of Hadhrat Ma'n bin Adi رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah ﷺ passed away, the people wept bitterly and said, "We wished that we would pass away before Rasulullaah ﷺ for we fear that we will be facing great tribulations after him." To this, Hadhrat Ma'n bin Adi رَضِيَ اللَّهُ عَنْهُ said, "on the contrary, I swear by Allaah that rather than wishing to die before Rasulullaah ﷺ, I wish to believe in him after his demise just as I did during his lifetime." (4)

The Statement of Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا the Daughter of Rasulullaah ﷺ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah ﷺ fell seriously ill, Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا bemoaned, "O! The pain my father is suffering!" Rasulullaah ﷺ then said to her, "Your father will suffer no pain after this day." After Rasulullaah ﷺ passed away, she said, "O my dear father! His Rabb really accepted his supplication. O my dear father! *Jannatul Firdous* (5) has become his abode! O my dear father! Jibra'eel رَضِيَ اللَّهُ عَنْهُ has informed us of his demise." After Rasulullaah ﷺ was buried, Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا said, "O Anas! How did your hearts allow you to throw sand over Rasulullaah ﷺ?" (6)

Another narration quotes that Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا said, "O Anas! How did your hearts allow you to return after burying Rasulullaah ﷺ in the sand?" Hadhrat Hammad says that whenever Hadhrat Thaabit related this narration, he sobbed so much that his ribs heaved. (7)

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.274). Ibn Abi Shaybah, Muslim, Abu Ya'la and Abu Awaanah have also reported the narration from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ, as quoted in *Kanzul Ummaal* (Vol.4 Pg.48), as has Ibn Sa'd (Vol.8 Pg.164).

(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.60). Ibn Sa'd (Vol.8 Pg.164) has also reported the narration.

(3) *Al Bidaayah wan Nihaayah* (Vol.5 Pg.274).

(4) Maalik, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.339). Ibn Abdil Birr has also reported the narration in his *Isti'ab* (Vol.3 Pg.446). *Isaabah* (Vol.3 Pg.450) contains commentary on the chain of narrators. Ibn Sa'd (Vol.3 Pg.465) has also reported the narration.

(5) The highest level of Jannah.

(6) Bukhaari.

(7) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.273). Ibn Asaakir and Abu Ya'la have

The Couplets of Hadhrat Safiyya ﷺ the Aunt of Rasulullaah ﷺ

Hadhrat Urwa ﷺ reports that Hadhrat Safiyya bint Abdul Muttalib ﷺ recited a few couplets in memory of Rasulullaah ﷺ. (The meaning of these couplets are):

*"My heart grieves and I have spent the night like he who has lost everything
I have stayed awake all night like the one whose every possession has been
looted*

It is all because of my grief and remorse that I cannot sleep

If only I were also given the cup of death to sip from

When they said that there came to Rasulullaah ﷺ

The destined moment of death

When we came to the family of Muhammad ﷺ

The hairs on our neck turned white (with grief)

When we saw his rooms had become deserted

After him there was none there to live the life of a stranger

Because of this, a deep grief has come to me

Mixing in my heart, filling it with fear"

Hadhrat Safiyya ﷺ also recited the following couplets (which means):

"Do listen, O Rasulullaah ﷺ! You had been the one to give us ease

You had been good to us and never harsh

Our Nabi ﷺ had always been good and forgiving towards us

Today everyone who wishes to weep should respond

By my life! It is not because of his death that I weep for my Nabi ﷺ

It is rather because of the hardships that are to come after him

Because of the loss of Muhammad ﷺ

And because of the love for him, my heart has been branded by a hot iron

O Faatima! May the Rabb of Muhammad ﷺ shower His special mercies

On the body that had taken up residence in Yathrib⁽¹⁾

I am looking at Hasan ﷺ whom you have left as an orphan

Making him cry and call out for his grandfather who has gone so far

I am ready to sacrifice for Rasulullaah ﷺ my mother, my aunt

my uncle, myself and all of my near and dear families

You had endured much and conveyed the message with truth

You had left the world with the Deen firm, apparent and clear

Had the Rabb of the Throne kept you alive with us

we would have been most fortunate, but His decision is final

May peace and greetings from Allaah be showered on you

As you are entered happily into the everlasting gardens"⁽²⁾

reported a narration similar to Bukhaari's, as quoted in *Kanzul Ummaal* (Vol.4 Pg.57). Ibn Sa'd (Vol.2 Pg.83) has also reported the narration.

(1) Yathrib had been the name of Madinah before the arrival of Rasulullaah ﷺ.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.39).

Another narration from Hadhrat Muhammad bin Ali bin Husayn states that when Rasulullaah ﷺ passed away, Hadhrat Safiyya رَضِيَ اللَّهُ عَنْهَا came out of her house with her shawl as she said (couplets which meant):

*"After you there shall be many distressing and difficult times
the dangers of which would not be so much had you been there" (1)*

Hadhrat Ghunaym bin Qais reports that he heard his father say some couplets after the demise of Rasulullaah ﷺ. They were:

*"Behold! I have been destroyed by the departure of Muhammad ﷺ
In his life did I find my rest and peace in which my nights were calm until the mornings" (2)*

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Weep as they Think of Rasulullaah ﷺ

The Incident Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and an Old Lady

Hadhrat Zaid bin Aslam narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ left the house one night to keep watch. When he saw a lantern burning, he went closer and found an old woman carding wool to be spun. She was reciting some couplets (which meant):

*"May the salutations of all righteous people be showered on Muhammad ﷺ.
May the chosen best people send their salutation to you (O Rasulullaah ﷺ)
You had been regularly crying (in Ibaadah) before dawn but death has many ways
and if only I knew.*

Whether the Akhirah will join me with my beloved (Rasulullaah ﷺ)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ sat down and began weeping. He continued weeping until he was able to knock at her door. "Who is it?" she asked. When he replied that he was Umar bin Khattaab, she said, "What has Umar to do with me? What brings Umar at this hour?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ put her at ease saying, "Open the door. May Allaah have mercy on you. You are in no trouble." When she opened the door, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ entered and requested, "Please repeat to me the words you just said." She then repeated the couplets. When she reached the closing words, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "Do include me with you two." She then added, "And Umar, do forgive him, O Most Forgiving." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was happy and returned. (3)

The Condition of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ when Mentioning Rasulullaah ﷺ

Hadhrat Aasim bin Muhammad reports that his father said, "I have never seen

(1) Tabraani. Haythami (Vol.9 Pg.39) has commented on the chain of narrators.

(2) Bukhaari and Baghawi, as quoted in *Isaabah* (Vol.3 Pg.264). Bazaar has also reported the narration but Haythami (Vol.9 Pg.39) has commented on the chain of narrators. Ibn Sa'd (Vol.7 Pg.89) has also reported the narration.

(3) Ibn Mubaarak and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.381).

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ mention Rasulullaah ﷺ without his eyes quickly filling with tears and crying." (1)

Hadhrat Muthanna bin Sa'eed Daari reports that he heard Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ say, "I see my beloved (Rasulullaah ﷺ) every night (in a dream)." He then started weeping. (2)

How the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Hit Out Against Anyone who Reviled Rasulullaah ﷺ

The Incident Between Hadhrat Gharfa Kindi رَضِيَ اللَّهُ عَنْهُ and Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ka'b bin Alqama narrates that a Sahabi by the name of Hadhrat Gharfa bin Haarith Kindi رَضِيَ اللَّهُ عَنْهُ once heard a Christian reviling Rasulullaah ﷺ. Hadhrat Gharfa رَضِيَ اللَّهُ عَنْهُ hit the Christian and broke his nose. When the case was brought before Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ, he said (to Hadhrat Gharfa رَضِيَ اللَّهُ عَنْهُ), "We have entered into a treaty with them." Hadhrat Gharfa رَضِيَ اللَّهُ عَنْهُ respond by saying, "Allaah forbid that we ever enter into a treaty with them permitting them to revile Nabi ﷺ! Our treaty with them says that we will not interfere with their churches and will allow them to say there what they wish. It also says that we will not charge them to do more than they can manage and that we will fight in their defence if an enemy attacks them. It says further that we will permit them to enforce their own laws unless they opt to abide by ours, in which case we will pass judgement between them based on the laws of Allaah and Rasulullaah ﷺ. We will also not prevent them if they wish to remain aloof from us." Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ then said, "You are absolutely right." (3)

Hadhrat Gharfa bin Haarith رَضِيَ اللَّهُ عَنْهُ was a Sahabi who fought with Hadhrat Ikrama bin Abu Jahal رَضِيَ اللَّهُ عَنْهُ against the apostates in Yemen. He narrates that he once passed by a Christian in Egypt called Mundaqoon. When Hadhrat Gharfa رَضِيَ اللَّهُ عَنْهُ invited the man to accept Islaam, the Christian started reviling Rasulullaah ﷺ. When Hadhrat Gharfa رَضِيَ اللَّهُ عَنْهُ hit the Christian, the case was brought before Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ. Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ sent for Hadhrat Gharfa رَضِيَ اللَّهُ عَنْهُ and said to him, "We have entered into a treaty with them." The rest of the narration is the same as the one quoted above. (4)

Another narration states that Hadhrat Gharfa bin Haarith Kindi رَضِيَ اللَّهُ عَنْهُ was a Sahabi who once passed by a man with whom the Muslims had entered into a peace treaty. When Hadhrat Gharfa رَضِيَ اللَّهُ عَنْهُ invited the man to accept Islaam, the man swore Rasulullaah ﷺ because of which Hadhrat Gharfa رَضِيَ اللَّهُ عَنْهُ killed him. Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ said to him (when the case was brought up),

(1) Ibn Sa'd (Vol.4 Pg.168)

(2) Ibn Sa'd (Vol.7 Pg.20).

(3) Ibn Mubaarak, as quoted in *Isti'aab* (Vol.3 Pg.193). Bukhaari has also reported the narration in his *Taareekh*, as quoted in *Isaabah* (Vol.3 Pg.195).

(4) Tabraani. Haythami (Vol.6 Pg.13) has commented on the chain of narrators. Bayhaqi (Vol.9 Pg.200) has also reported the narration.

"These people were safe from us because of the treaty (how could you then kill him?)." Hadhrat Gharfa ﷺ replied, "We did not enter into any treaty with them that permits them to injure us with regard to Allaah and His Rasool ﷺ." The rest of the narration is similar to the ones already quoted. ⁽¹⁾

Obedying the Instructions of Rasulullaah ﷺ

Rasulullaah ﷺ's Instructions are Obeyed during the Expedition to Nakhla

Hadhrat Urwa bin Zubayr ﷺ narrates that Rasulullaah ﷺ once dispatched Hadhrat Abdullaah bin Jahash ﷺ on a expedition to a place called Nakhla. Rasulullaah ﷺ's instructions were, "Stay there until you are able to bring us intelligence about the Quraysh." Rasulullaah ﷺ did not instruct him to engage the enemy. This occurred during one of the sacred months. Before informing him where he was to go, Rasulullaah ﷺ had a letter written for him, and briefed him saying, "Proceed with your companions and open the letter only after you have travelled for two days. Read the letter and then proceed whence I have instructed you in the letter. You should also not force any of your companions to travel with you."

After travelling for two days, Hadhrat Abdullaah ﷺ opened the letter, which read, "Proceed until you set up camp in Nakhla from where you should gather any intelligence that comes to you about the Quraysh." After reading the letter, Hadhrat Abdullaah ﷺ said to his companions, "I hear and I obey. Whoever desired martyrdom should proceed with me because I intend fulfilling the instructions of Rasulullaah ﷺ. Those who do not wish to do this may return because Rasulullaah ﷺ has forbidden me from forcing any of you." They all marched with him. When they reached a place called Buhraan, Hadhrat Sa'd bin Abi Waqqaas ﷺ and Hadhrat Utba bin Ghazwaan ﷺ lost the camel they had been sharing and had to fall behind to look for it. The rest of the group forged ahead until they set up camp in Nakhla.

It was then that Amr bin Hadhrami, Hakam bin Kaysaan, Uthmaan bin Abdullaah and Mughiera bin Abdullaah passed by them with merchandise of leather and raisins that they were bringing back from Taa'if. When this group (of traders) saw the Sahabah ﷺ, it was Hadhrat Waaqid bin Abdullaah whom they saw staring at them. Because Hadhrat Waaqid ﷺ happened to have his hair shaved off, the traders reasoned, "They have come to perform Umrah and we therefore have nothing to fear from them." It happened to be the last day of Rajab so the Sahabah ﷺ urgently convened, saying to each other, "If we fight them today, we will be fighting them in a sacred month (during which the Arabs regarded fighting as forbidden) and if we leave them, they will be entering the precincts of the Haram by nightfall, because of which they will be protected from us (because no person can be attacked within the boundaries of the Haram)." They therefore decided to attack.

(1) Ibn Asaakir.

Hadhrat Waaqid bin Abdullaah Tameemi ﷺ shot an arrow at Amr bin Hadhrami and killed him. Uthmaan bin Abdullaah and Hakam bin Kaysaan were taken captive while Mughiera bin Abdullaah ran away and escaped. The Sahabah ﷺ led the caravan away and brought it to Rasulullaah ﷺ. Rasulullaah ﷺ said to them, "By Allaah! I never instructed you to launch any attack during a sacred month." Rasulullaah ﷺ then refrained from doing anything to the captives and the caravan and took nothing from it.

After Rasulullaah ﷺ had told them what he did, these Sahabah ﷺ became demoralised and thought that they were destroyed. Their Muslim brothers rebuked them and when the news reached the Quraysh, they began saying, "Muhammad has spilt blood during a sacred month. He has also usurped property during a sacred month, captured people and violated the sanctity of the month." It was then that Allaah revealed the following verse of the Qur'aan:

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ ۖ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ﴾ (سورة بقره آیت ۲۱۷)

They question you (O Muhammad ﷺ) about warfare in the sacred months (Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab). Say, "Warfare in these months is a grave matter, but to prevent (others) from Allaah's way (from Islaam), to disbelieve in Him, (to prevent people from) the Masjidul Haraam and to expel (drive out) its people from it (as the Mushrikeen did to Rasulullaah ﷺ and the Sahabah ﷺ) is a far greater sin in the sight of Allaah. Corruption (especially kufr, Shirk and causing mischief in religion) is worse than killing." {Surah Baqara, verse 217}

This verse made it clear that committing kufr is a greater sin than killing. When the verse was revealed, Rasulullaah ﷺ took the caravan and ransomed the two captives. The Sahabah ﷺ (who had marched to Nakhla) asked, "(O Rasulullaah ﷺ) Do you think that we will be rewarded for the expedition?" Allaah then revealed the following verse with special reference to them:

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝﴾ (سورة بقره آیت ۲۱۸)

Verily those who have Imaan, who migrate and who strive (exert themselves) in the way of Allaah (for Islaam), these have hope of Allaah's mercy (His rewards). Allaah is Most Forgiving, Most Merciful (Allaah will not deprive such people of the rewards they deserve). {Surah Baqara, verse 218}

The Sahabah ﷺ who were part of the expedition numbered eight with their commander Hadhrat Abdullaah bin Jahash ﷺ being the ninth. ⁽¹⁾

(1) Bayhaqi (Vol.9 Pg.58). Abu Nu'aym and Tabari have also reported the narration, as quoted in Isaabah (Vol.3 Pg.228).

Hadhrat Jundub bin Abdullaah ﷺ narrates that Rasulullaah ﷺ once dispatched an expedition with Hadhrat Ubaydah bin Haarith ﷺ as the commander. However, when they were leaving, he was overcome by his love for Rasulullaah ﷺ and started weeping. Rasulullaah ﷺ then dispatched a Sahabi called Hadhrat Abdullaah bin Jahash ﷺ in his place. Rasulullaah ﷺ had a letter written for him and instructed him to read the letter only when he reached a certain place. He also received instructions not to force anyone to march with him. When he reached the specified destination, he read the letter and recited, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon"⁽¹⁾. He then said, "I hear and obey the orders of Allaah and His Rasool ﷺ." While two of the Sahabah ﷺ left the expedition, the others proceeded with him.

When they met with Ibn Hadhrami, they killed him, not knowing whether it was still the month of Rajab or whether it was Jumaadal Aakhirah (that had already started). When the Mushrikeen claimed that the Sahabah ﷺ had killed him during a sacred month, Allaah revealed the verse:

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ ۚ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۚ﴾ (سورة بقره آیت ۲۱۷)

They question you (O Muhammad ﷺ) about warfare in the sacred months (*Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab*). Say, "Warfare in these months is a grave matter, but to prevent (others) from Allaah's way (from *Islaam*), to disbelieve in Him, (to prevent people from) the Masjidul Haraam and to expel (drive out) its people from it (as the Mushrikeen did to Rasulullaah ﷺ and the Sahabah ﷺ) is a far greater sin in the sight of Allaah. Corruption (especially *kufir, Shirk and causing mischief in religion*) is worse than killing." {Surah Baqara, verse 217}

Some Muslims then enquired, "Although what they did may have been alright, they will receive no reward for it." It was then that Allaah revealed the verse:

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝﴾ (سورة بقره آیت ۲۱۸)

Verily those who have Imaan, who migrate and who strive (exert themselves) in the way of Allaah (for *Islaam*), these have hope of Allaah's mercy (His rewards). Allaah is Most Forgiving, Most Merciful (Allaah will not deprive such people of the rewards they deserve). {Surah Baqara, verse 218}⁽²⁾

(1) He said this because he misinterpreted the instruction to mean that he was to attack the enemy during a sacred month.

(2) Bayhaqi (Vol.9 Pg.11). Ibn Abi Haatim has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.251).

Obeying the Instructions of Rasulullaah ﷺ When Marching Against the Banu Qurayzah

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ reports that after the Battle of Ahzaab, Rasulullaah ﷺ issued instructions (to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ) saying, "None of you should perform Asr salaah until he reaches the Banu Qurayzah." When the time for Asr arrived while some Sahabah رَضِيَ اللَّهُ عَنْهُمْ were still on the way, some of them said, "We should not perform Asr until we reach the Banu Qurayzah." Others said, "We should perform our salaah (here on the road). Rasulullaah ﷺ never meant this (that we should not perform the salaah on the road. He meant that we should hurry)." **When this (difference of opinion) was reported to Rasulullaah ﷺ, he did not rebuke either party.** ⁽¹⁾

Hadhrat Ka'b bin Maalik رَضِيَ اللَّهُ عَنْهُ narrates that after the Battle of Ahzaab, Rasulullaah ﷺ returned home and wore his armour (for a second time after taking it off) and cleansed himself. A narration of Hadhrat Duhaym adds that Rasulullaah ﷺ said, "Jibra'eel رَضِيَ اللَّهُ عَنْهُ descended from the heavens and said, 'Prepare your fighters for battle (against the Banu Qurayzah). Why do I see you removing your armour when we have not yet removed ours?'" Rasulullaah ﷺ jumped up with a fright and emphatically instructed the Sahabah رَضِيَ اللَّهُ عَنْهُمْ not to perform their Asr salaah until they reach the Banu Qurayzah.

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ then wore their armour and left. They had not yet reached the Banu Qurayzah when the sun started to set. The Sahabah رَضِيَ اللَّهُ عَنْهُمْ then started arguing. Some of them said, "Perform your salaah because Rasulullaah ﷺ never intended that you miss your salaah." There were others who argued, "Rasulullaah ﷺ issued emphatic orders that we should not perform our salaah until we reach the Banu Qurayzah. We shall therefore not be sinful for fulfilling the implicit instruction of Rasulullaah ﷺ." A group of Sahabah رَضِيَ اللَّهُ عَنْهُمْ therefore performed their salaah (en-route) with perfect belief (that they are doing what is right) and with the hope of being rewarded. The other group performed their salaah only when they set up camp in the area of the Banu Qurayzah. They then performed their salaah after sunset with perfect belief (that they are doing what is right) and with the hope of being rewarded. Rasulullaah ﷺ did not rebuke either party. ⁽²⁾

Obeying the Instructions of Rasulullaah ﷺ During the Battle of Hunayn

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that during the Battle of Hunayn when Rasulullaah ﷺ saw the Sahabah رَضِيَ اللَّهُ عَنْهُمْ dispersing (when caught by surprise), he instructed Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ to call for the Ansaar and those who pledged allegiance beneath the tree (at Hudaibiyyah). They all responded saying,

(1) Bukhaari and Muslim.

(2) Tabraani. Haythami (Vol.6 Pg.140) has commented on the chain of narrators. Bayhaqi has reported a similar but longer narration from Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.117).

"At your service! At your service!" In fact, even those who were unable to get their camels to turn (towards the call because the camels were too frightened), threw on their armours, grabbed their swords and shields and hurried (on foot) towards the call. Soon a hundred Sahabah ﷺ had gathered around Rasulullaah ﷺ. The enemy attacked them and the fight started.

While the first call had been for all the Ansaar, a second was made for the Khazraj tribe in particular because they were unwavering in battle. Rasulullaah ﷺ peered out to see his cavalry and when he saw that they were fighting in earnest, he said, "Now is the time to heat the pebbles."

Hadhrat Jaabir ﷺ continues. He says, "By Allaah! The Sahabah ﷺ had hardly returned to the battle when (the Kuffaar were already defeated and) prisoners were being marched to Rasulullaah ﷺ. Allaah killed those Kuffaar who were to die and those destined to be defeated were defeated. Allaah then gave all the wealth and children of the enemy to Rasulullaah ﷺ as booty." ⁽¹⁾

Another narration from Hadhrat Abbaas ﷺ states that Rasulullaah ﷺ instructed Hadhrat Abbaas ﷺ to call for the men of the acacia tree (those who pledged allegiance beneath the tree at Hudaibiyyah). Hadhrat Abbaas ﷺ says, "By Allaah! When they heard my voice, they returned to Rasulullaah ﷺ just as a cow returned to her calves (when she senses that they are in danger). They were all calling out, 'Yaa Labbaikaa! Yaa Labbaikaa! (At your service! At your service!)'" ⁽²⁾

The Incident Between Hadhrat Abu Sufyaan ﷺ and the Sahabah ﷺ Concerning the Breach of the Treaty of Hudaibiyyah

Hadhrat Ikrama ﷺ reports that after Rasulullaah ﷺ had entered into the treaty with the people of Makkah, the Banu Khuzaa'ah tribe who had been Rasulullaah ﷺ's allies during the Period of Ignorance, opted to align with the Muslims in the treaty. On the other hand, the Banu Bakr tribe aligned themselves with the Quraysh. When hostilities erupted between the Banu Khuzaa'ah and the Banu Bakr tribes, the Quraysh assisted the Banu Bakr with arms and food. The Banu Bakr then launched an offensive against the Banu Khuzaa'ah, overpowered them and killed many of them. The Quraysh feared that they had breached the treaty and immediately said to Hadhrat Abu Sufyaan ﷺ (who was then their leader), "Go to Muhammad ﷺ and do your best to ensure that the treaty remains in place and that reconciliation takes place."

Hadhrat Abu Sufyaan ﷺ therefore left and arrived in Madinah. Rasulullaah ﷺ said (to the Sahabah ﷺ), "Abu Sufyaan has come to you. He shall soon return happy but without achieving his objective." Hadhrat Abu Sufyaan ﷺ went to Hadhrat Abu Bakr ﷺ and said, "O Abu Bakr! Let the treaty remain in place and reconcile between the people." Hadhrat Abu Bakr ﷺ replied, "The

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.329).

(2) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.331). Ibn Sa'd (Vol.4 Pg.11) has reported a similar narration in more detail.

matter does not rest with me. It rests with Allaah and His Rasool ﷺ." Hadhrat Abu Sufyaan ﷺ then approached Hadhrat Umar ﷺ with the same request he had placed before Hadhrat Abu Bakr ﷺ. Hadhrat Umar ﷺ said, "You have yourselves breached the treaty. May Allaah now make any new treaty old and sever any treaty that is firm." Hadhrat Abu Sufyaan ﷺ remarked, "To this day I have never seen anyone so antagonistic against his own people as you are."

Hadhrat Abu Sufyaan ﷺ then approached Hadhrat Faatima ﷺ and said, "O Faatima! Do you wish to do something by which you will become the leader of the women of your tribe?" He then placed to her the same request he placed before Hadhrat Abu Bakr ﷺ. She however made herself clear when she said, "The matter does not rest with me. It rests with Allaah and His Rasool ﷺ." Hadhrat Abu Sufyaan ﷺ then approached Hadhrat Ali ﷺ with the same request that he took to Hadhrat Abu Bakr ﷺ. Hadhrat Ali ﷺ said, "To this day I have never seen anyone as lost as you are. You are the leader of your people. You should go and keep the treaty intact (by not allowing the people to breach it) and reconcile between the people."

Hadhrat Abu Sufyaan ﷺ hit his one hand on the other and said, "I have already given some of the people protection from others." He then left and when he came to the people of Makkah, he informed them of what he had done. They said, "By Allaah! To this day we have never seen an ambassador like you! By Allaah! Neither have you come to us with news of a war so that we could take precautions nor have you brought news of a treaty so that we could feel safe." The rest of the narration has already been quoted in the chapter discussing the conquest of Makkah. ⁽¹⁾

How the Sahabah ﷺ treated the Captives of Badr

Hadhrat Abu Azeez bin Umayr ﷺ who was the real brother of Hadhrat Mus'ab bin Umayr ﷺ says, "I was amongst the prisoners captured (by the Muslims) during the Battle of Badr. Rasulullaah ﷺ said (to the Sahabah ﷺ), "I emphatically command you to treat the prisoners well." I was with a group of Ansaar and whenever the morning and afternoon meals were served, they ate dates only and gave me the wheat (bread) because of the instruction of Rasulullaah ﷺ (to treat us prisoners well)." ⁽²⁾

The Incident of Hadhrat Abdullaah bin Rawaaha ﷺ When he Hastened to Fulfil the Command of Rasulullaah ﷺ

Hadhrat Abdur Rahmaan bin Abu Layla ﷺ reports that Hadhrat Abdullaah bin Rawaaha ﷺ once came to Rasulullaah ﷺ at a time when Rasulullaah

(1) Ibn Abi Shaybah, as quoted in *Muntakhaah Kanzul Ummaal* (Vol.4 Pg.162).

(2) Tabraani in his *Kabeer* and Sagheer, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.86).

ﷺ was delivering a sermon. "Do sit down," said Rasulullaah ﷺ (during the course of his sermon). Hadhrat Abdullaah bin Rawaaha ﷺ immediately sat down where he was outside the Masjid and remained seated there until Rasulullaah ﷺ had completed the sermon. When this was reported to Rasulullaah ﷺ, he said to Hadhrat Abdullaah bin Rawaaha ﷺ, "May Allaah increase your desire to obey Allaah and His Rasool ﷺ." (1)

Hadhrat Aa'isha ﷺ narrates that when Rasulullaah ﷺ sat down on the pulpit one Friday, he said, "Do be seated." Hadhrat Abdullaah bin Rawaaha ﷺ heard the instruction of Rasulullaah ﷺ and immediately sat down in the Banu Ghanam district. Someone reported to Rasulullaah ﷺ, "O Rasulullaah ﷺ! There is Ibn Rawaaha who sat down where he was when he heard you tell the people to be seated." (2)

Hadhrat Abdullaah bin Mas'ood ﷺ Obeys the Command of Rasulullaah ﷺ

Hadhrat Ataa ﷺ reports that Rasulullaah ﷺ was once delivering a sermon when he told the people to be seated. Hadhrat Abdullaah bin Mas'ood ﷺ heard this instruction at the door and immediately sat down. Rasulullaah ﷺ then said, "O Abdullaah! You may come inside." (3)

Hadhrat Jaabir ﷺ reports that Rasulullaah ﷺ had just stood up on the pulpit when he told the people to be seated. Hadhrat Abdullaah bin Mas'ood ﷺ heard this instruction and immediately sat down at the door of the Masjid. When Rasulullaah ﷺ saw him, he said, "Come in, O Abdullaah bin Mas'ood." (4)

A Dome is Demolished because Rasulullaah ﷺ Disliked it

Hadhrat Anas ﷺ narrates that they were once with Rasulullaah ﷺ when he stepped out. Seeing a large dome, Rasulullaah ﷺ asked, "What is this?" When the Sahabah ﷺ informed him that it belonged to one of the Ansaar, Rasulullaah ﷺ remained silent but kept it in mind. When the owner of the dome one day came to greet Rasulullaah ﷺ amongst other people, Rasulullaah ﷺ turned away from him. When this occurred several times, the man realised that Rasulullaah ﷺ was angry and ignoring him. The man brought up the matter with his friends saying, "By Allaah! Rasulullaah ﷺ has behaved strangely today." The others then told him that Rasulullaah ﷺ (was angry with him because he) had seen his dome. The Sahabi ﷺ then went out and demolished the dome to the ground.

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.52). Bayhaqi has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.306).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.51). Tabraani in his *Awsat* and Haythami (Vol.9 Pg.316) have reported a similar narration. Commentary on the chain of narrators has been mentioned by Haythami and also appears in *Isaabah* (Vol.2 Pg.306).

(3) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.7 Pg.56).

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.55).

On another day, Rasulullaah ﷺ again went out but did not see the dome. When he asked the Sahabah ﷺ what had happened to it, they replied, "When the owner informed us that you had ignored him and we told him what the reason was, he demolished it." Rasulullaah ﷺ then remarked, **"Take note! Every building is a curse for its owner except what is absolutely necessary."** ⁽¹⁾ A brief narration of Ibn Maajah states that when Rasulullaah ﷺ did not see the dome and asked about it, he was informed that the owner had demolished it because he had heard (that Rasulullaah ﷺ was displeased). Rasulullaah ﷺ then prayed, "May Allaah shower His mercies on him. May Allaah shower His mercies on him."

Burning A Red Shawl because Rasulullaah ﷺ Disliked it

Hadhrat Abdullaah bin Amr bin Al Aas ﷺ narrates that he was once wearing a red shawl when he was walking with Rasulullaah ﷺ in *Aqaba Adhaakhir* (a valley between Makkah and Madinah). Turning to him, Rasulullaah ﷺ asked, "What is this garment?" Realising that Rasulullaah ﷺ disliked it, Hadhrat Abdullaah ﷺ went to his camp where the oven was being lit and threw the shawl into the oven. When he returned, Rasulullaah ﷺ asked him what had happened to the shawl. "I threw it in the oven," Hadhrat Abdullaah ﷺ replied. Rasulullaah ﷺ said, "You could have given it to one of the ladies of your household." ⁽²⁾

Hadhrat Khuraym ﷺ Cuts his Long Hair and Lifts his Lower Garment

Hadhrat Sahl bin Hadhaliyyah Abshami ﷺ narrates that Rasulullaah ﷺ once said to him, "Khuraym Asadi is an excellent man if it were not for his long hair and his garment hanging below his ankles." When this statement reached Hadhrat Khuraym ﷺ, he immediately cut his hair up to the middle of his ears and raised his lower garment up to the middle of his calves. ⁽³⁾

Hadhrat Kanani ﷺ Gets off a Golden Throne in Obedience to the Command of Rasulullaah ﷺ

Hadhrat Juthaama bin Musaahiq bin Rabee bin Qais Kanani ﷺ was Hadhrat Umar ﷺ's envoy to Heraclius (the emperor of Rome). He says, "I once sat on a throne (when visiting Heraclius) not knowing what it was. When I discovered that it was made of gold, I immediately got off. Heraclius laughed and said to me, 'Why did you get off that throne that we have honoured you with?' I replied, 'Because I heard Rasulullaah ﷺ forbid (us) from using such things.'" ⁽⁴⁾

(1) Abu Dawood.

(2) Dowlaabi in his *Kuna* (Vol.2 Pg.44).

(3) Ahmad, Bukhaari in his *Taareekh* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.59).

(4) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.15). Ibn Mandah has also reported a similar narration, as quoted in *Isaabah* (Vol.1 Pg.227).

The Narration of Hadhrat Raafi bin Khadeej رَضِيَ اللَّهُ عَنْهُ

Hadhrat Raafi bin Khadeej رَضِيَ اللَّهُ عَنْهُ says, "My uncle came home one day and said to me, 'Today Rasulullaah ﷺ had forbidden us from something that has been very beneficial for you. However, obedience to Allaah and His Rasulullaah ﷺ is even more beneficial for you...' The rest of the narration concerns hiring out property. (1)

The Incident of Hadhrat Muhammad bin Aslam رَضِيَ اللَّهُ عَنْهُ

Hadhrat Muhammad bin Aslam bin Bujra رَضِيَ اللَّهُ عَنْهُ belonged to the Banu Haarith bin Khazraj tribe and was a very old man. He reports about himself that he would often come to Madinah (from his village nearby) and then return home after doing what he needed to do at the marketplace. It was only after taking off his shawl (after returning home) that he would remember that he had not performed two Rakaahs salaah in the Masjid of Rasulullaah ﷺ. He would say, "By Allaah! I have not performed two Rakaahs salaah in the Masjid of Rasulullaah ﷺ whereas Rasulullaah ﷺ told us (the inhabitants of the nearby villages), 'Whichever of you comes to this town (Madinah) should never return home until he has performed two Rakaahs salaah in this Masjid (of mine).' He would then put on his shawl again and return to Madinah to perform the two Rakaahs salaah in the Masjid of Rasulullaah ﷺ. (2)

The Incident of Hadhrat Fataa رَضِيَ اللَّهُ عَنْهَا a Lady from the Ansaar

Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ reports, "I once proposed for the hand of a lady from the Ansaar. When I mentioned this to Rasulullaah ﷺ, he asked, 'Did you see her?' When I informed him that I did not, he said, 'See her because it contributes towards love developing between the two of you.' I then went to her home and when I mentioned this to her parents, they just stared at each other. I then got up and left. The lady then sent for me and stood in the corner of her veiled room as she said, 'If Rasulullaah ﷺ had commanded you to see me, then you may look, otherwise you have no permission to do so.' I then looked at her and we were later married. I have never married a woman whom I loved as much as her and whom I respected as much as her, although I have married seventy women." (3)

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ Fulfils the Command of Rasulullaah ﷺ

Hadhrat Ma'roor bin Suwayd reports that he once saw Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ in Rabdha. Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ was wearing a thick shawl and his slave

(1) Abdur Razzaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.73).

(2) Hasan bin Sufyaan and Abu Nu'aym in his Ma'rifah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.346). Tabraani and Ibn Mandah has reported a similar narration and Ibn Mandah has commented on the chain of narrators, as quoted in *Isaabah* (Vol.3 Pg.414).

(3) Sa'eed bin Mansoor and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.288).

was wearing exactly the same thing. Some people suggested to him, "O Abu Dharr! Why don't you take your slave's shawl and make up for yourself a complete set of clothing. You may then always give your slave something else to wear." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ explained, "I once used bad language for a man (Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ) and because his mother was not an Arab, I also teased him for it." When he complained about me to Rasulullaah ﷺ, Rasulullaah ﷺ said, 'O Abu Dharr! You are a man who still has ignorance left in you. They (slaves) are your brothers over whom Allaah has given you some superiority. You should sell those of them who do not suit you and never punish the creation of Allaah.'"⁽¹⁾

Another narration states that Rasulullaah ﷺ said to Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ, "They are your brothers whom Allaah has placed in your custody. When Allaah has placed someone's brother in his custody, he should feed him what he eats, clothe him with what he wears and should not give him more work than he can bear. If he has to give him more work than he can manage, he (the master) should assist him." ⁽²⁾

Being Stern with those who Oppose the Commands of Rasulullaah ﷺ

The Incident Between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Salamah bin Abdur Rahmaan narrates that Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ once complained to Rasulullaah ﷺ that he was getting too much of lice and therefore requested permission to wear silk garments. Rasulullaah ﷺ granted him permission. After the demise of Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was the Khalifah when Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ once came to him with his son Abu Salmah. Because Abu Salamah was wearing a silk garment, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "What is this?" and then promptly put his finger into the collar and tore the garment right to the bottom. Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ protested, "Don't you know that Rasulullaah ﷺ allowed me to wear silk?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "He only permitted you because you complained of lice. It is however not permitted for others besides you." ⁽³⁾

Another narration from Hadhrat Abu Salamah states that Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ once went to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ with his son Muhammad who was wearing a silk garment. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ stood up, caught hold of the collar of the garment and tore it. "May Allaah forgive you!" protested Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ, "You have frightened the boy and set his heart racing." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "Do you allow them to

(1) Abu Dawood.

(2) Bukhaari, Muslim and Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.495). Bayhaqi (Vol.8 Pg.7) and Ibn Sa'd (Vol.4 Pg.237) have also reported a similar narration.

(3) Ibn Sa'd (Vol.3 Pg.92).

wear clothes of silk?" "But I wear silk," explained Hadhrat Abdur Rahmaan bin Auf ﷺ. "Are they at all like you (do they have the same complaint)?" Hadhrat Umar ﷺ challenged. ⁽¹⁾

Tearing the Garments of Hadhrat Khaalid bin Waleed ﷺ and Hadhrat Khaalid bin Sa'eed ﷺ

Hadhrat Ibn Seereen reports that Hadhrat Khaalid bin Waleed ﷺ once went to Hadhrat Umar ﷺ wearing a silk garment. "What is this, O Khaalid?" enquired Hadhrat Umar ﷺ. "What is wrong with it, O Ameerul Mu'mineen?" Hadhrat Khaalid ﷺ asked, "Does Ibn Auf not wear this?" Hadhrat Umar ﷺ replied, "Are you at all like Ibn Auf and do you have the problem he has? In the name of Allaah do I entreat every person in this room to grab hold of that part of the garment closest to him and to tear it until nothing is left of it." ⁽²⁾

The narration has already passed in the chapter entitled "The Sahabah ﷺ Place Hadhrat Abu Bakr ﷺ Ahead for Khilaafah" ⁽³⁾ that Hadhrat Khaalid bin Sa'eed bin Aas ﷺ was in Yemen when Rasulullaah ﷺ passed away. He arrived in Madinah a month after Rasulullaah ﷺ's demise wearing a silken cloak. When he met Hadhrat Umar ﷺ and Hadhrat Ali ﷺ, Hadhrat Umar ﷺ called out to the people, "Tear up his cloak! How can he wear silk when he is a Muslim man in times of peace?" The people then tore his cloak up. ⁽⁴⁾

Hadhrat Umar ﷺ Cuts Off Silk Buttons from a Garment

Hadhrat Abdah bin Abu Lubaabah reports that he was informed that Hadhrat Umar ﷺ once passed a person in the Masjid. The man was performing salaah and wearing a green garment that had buttons of silk. Standing by his side, Hadhrat Umar ﷺ said, "Lengthen your salaah as much as you please but I shall remain here until you complete." When he saw that the man had turned towards him (after completing the salaah), Hadhrat Umar ﷺ said, "Show me your garment." Hadhrat Umar ﷺ then took the garment and cut off all the silk buttons before giving it back to the man. ⁽⁵⁾

Hadhrat Ali ﷺ Pulls off the Cloak of Hadhrat Sa'eed Qaari to tear it up

Hadhrat Sa'eed bin Sufyaan Qaari says, "When my brother passed away, he made a bequest that a hundred Dinaars should be donated in the path of Allaah. I

(1) Ibn Uyaynah in his Jaami, Musaddad and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).

(3) The narration appears under the heading entitled "The Sahabah ﷺ Place Hadhrat Abu Bakr ﷺ Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity" and under the subheading "The Differences between Hadhrat Umar ﷺ and Hadhrat Khaalid bin Sa'eed ﷺ Concerning the Khilaafah of Hadhrat Abu Bakr ﷺ".

(4) Tabari, Sayf and Ibn Asaakir.

(5) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).

therefore went to Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ (to find out what to do), wearing a cloak, the collar and hem of which was decorated with silk. When I got there, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ had a man sitting with him. When the man saw me, he came up to me and started pulling at my cloak so that he could tear it up. Seeing this, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ told him to leave me alone and he did. Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ then said, 'You people have been too quick (to start wearing silk).' I then proceeded to ask Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, 'O Ameerul Mu'mineen! My brother has passed away and made a bequest that a hundred Dinaars should be donated in the path of Allaah. What do you instruct me to do?'

'Have you asked anyone else before coming to me?' enquired Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ. When I replied that I did not, he said, 'Had you been to seek a ruling from anyone else before coming to me and if he had passed a ruling other than what I shall pass, I would have had you executed (for asking an ignorant person). When Allaah commanded us to accept Islaam, we all did so and (by Allaah's grace) are all Muslims. Allaah then commanded us to make Hijrah so we made Hijrah and are all Muhaajireen and residents of Madinah. Allaah then commanded Jihaad and when you people waged Jihaad, you became Mujaahideen and residents of Shaam. Spend the money on yourself, on your family and on the needy ones around you (relatives and neighbours). If you take a Dirham and buy some meat for yourself and your family to eat (when necessary), you will have the reward of seven hundred Dirhams recorded to your name.' I then left him.

When I made enquiries about the man who was wrestling my cloak from me, I was informed that he was Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ. I then visited him at his home and asked him what he saw me do wrong. He replied, 'I heard Rasulullaah ﷺ say, 'It will not be long before my Ummah legalises for themselves fornication and silk.' This is the first time that I have seen silk being worn by any Muslim.' I then left him and proceeded to sell the cloak." (1)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Lashes his Governor Hadhrat Qudaamah رَضِيَ اللَّهُ عَنْهُ who was the Maternal Uncle of Hadhrat Hafsah رَضِيَ اللَّهُ عَنْهَا

Hadhrat Abdullaah bin Aamir bin Rabee'ah narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ appointed Hadhrat Qudaamah bin Madh'oon رَضِيَ اللَّهُ عَنْهُ as governor of Bahrain. Hadhrat Qudaamah رَضِيَ اللَّهُ عَنْهُ also happened to be the maternal uncle of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's two children Hadhrat Hafsah رَضِيَ اللَّهُ عَنْهَا and Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ. It then occurred that Hadhrat Jaarood رَضِيَ اللَّهُ عَنْهُ who was the leader of the Abd Qais tribe one day arrived from Bahrain and went to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. He said, "O Ameerul Mu'mineen! Qudaamah drank something and was intoxicated. Because I have seen something that deserves the penalty of Allaah, it is my duty to report it to you." "Who is there to testify with you?" enquired Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Jaarood رَضِيَ اللَّهُ عَنْهُ replied that Hadhrat Abu

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).

Hurayrah ﷺ was also a witness, Hadhrat Umar ﷺ sent for him. "What have you seen?" Hadhrat Umar ﷺ asked Hadhrat Abu Hurayrah ﷺ. Hadhrat Abu Hurayrah ﷺ replied, "Although I did not actually see him drink anything, I did see him in a state of intoxication and vomiting." Hadhrat Umar ﷺ remarked, "You are very precise in your testimony."

Hadhrat Umar ﷺ then wrote to Hadhrat Qudaamah ﷺ to come to him from Bahrain. When Hadhrat Qudaamah ﷺ arrived, Hadhrat Jaarood ﷺ said, "Enforce Allaah's penalty on him." "Are you a plaintiff or a witness?" Hadhrat Umar ﷺ asked. "I am a witness," Hadhrat Jaarood ﷺ replied. "Then you have already rendered your affidavit." Hadhrat Umar ﷺ reminded him. Hadhrat Jaarood ﷺ kept quiet but returned to Hadhrat Umar ﷺ the next morning to demand that the penalty be enforced. Hadhrat Umar ﷺ said to him, "To me you seem to be a plaintiff and have but only one witness." "I am then telling you (to enforce the penalty) in the name of Allaah!" Hadhrat Umar ﷺ cautioned him saying, "Do control your tongue before I have to punish you!" Hadhrat Jaarood ﷺ commented, "O Umar! It is wrong for you to punish me when it is your cousin who has drunk wine." Hadhrat Abu Hurayrah ﷺ then spoke saying, "O Ameerul Mu'mineen! If you doubt our testimony, send for the daughter of Waleed and ask her. She is Qudaamah's wife."

Hadhrat Umar ﷺ then sent for Hind bint Waleed and asked her to testify in the name of Allaah. When she testified against her husband, Hadhrat Umar ﷺ said to Hadhrat Qudaamah ﷺ, "I will be having you lashed." "If I did drink as you claim," Hadhrat Qudaamah ﷺ argued, "you have no right to have me lashed." "Why is that?" asked Hadhrat Umar ﷺ. Hadhrat Qudaamah ﷺ replied, "Because Allaah states:

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

(سورة مائدة آیت ۹۳)

There is no sin on those who have Imaan and who do righteous acts for what they have eaten when they have adopted Taqwa (*abstained from Haraam acts*), had Imaan and performed good actions, then again adopted Taqwa and had Imaan; and again adopted Taqwa and performed good actions. Allaah loves those who do good." {Surah Maa'idah, verse 93}

Hadhrat Umar ﷺ said to him, "You have misinterpreted the verse. Had you adopted Taqwa, you would have refrained from that which Allaah has forbidden." Hadhrat Umar ﷺ then turned to the people and asked, "What do you say about having Qudaamah lashed?" The people replied, "We think that **he should not be lashed as long as he is ill.**" Hadhrat Umar ﷺ then let the matter rest until after a few days when he renewed his resolve to have Hadhrat Qudaamah ﷺ lashed. Again he asked the people, "What do you say about having

Qudaamah lashed?" The people replied, "We think that he should not be lashed as long as he is ill." This time, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "I prefer that he meets Allaah beneath the lash rather than me meeting Allaah with the responsibility of lashing him still on my shoulders. Bring me a strong whip." (When the whip was brought) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ gave the instruction and Hadhrat Qudaamah رَضِيَ اللَّهُ عَنْهُ was lashed.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was then angry with Hadhrat Qudaamah رَضِيَ اللَّهُ عَنْهُ and broke off ties with him. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Qudaamah رَضِيَ اللَّهُ عَنْهُ later both performed Hajj while Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was still angry with Hadhrat Qudaamah رَضِيَ اللَّهُ عَنْهُ. When they were both returning from the Hajj, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ camped at a place called Suqya, where he fell asleep. When he awoke, from his sleep, he said, "Bring Qudaamah to me quickly. By Allaah! Someone came to me in my dream saying, 'Reconcile with Qudaamah because he is your brother.' Bring him to me quickly." When the people went to Hadhrat Qudaamah رَضِيَ اللَّهُ عَنْهُ, he refused to go. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then instructed them to bring him by force. (When he arrived) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then spoke to him and sought Allaah's forgiveness for him. ⁽¹⁾

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Rebukes Someone Laughing during a Funeral

Hadhrat Yazeed bin Ubaydullaah reports from some of his companions that Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ once saw a man laughing at a funeral. Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ said to him, "Are you laughing while you are at a funeral? By Allaah! I shall never speak to you again." ⁽²⁾

The Fear of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ when An Instruction of Rasulullaah ﷺ was Opposed

Hadhrat Abu Hudhayfah رَضِيَ اللَّهُ عَنْهُ Fears Something he said during the Battle of Badr

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that on the day the Battle of Badr was fought, Rasulullaah ﷺ said to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, "I know well that the men from the Banu Haashim were forced to march and have no desire to fight against us. Therefore, whoever confronts anyone from the Banu Haashim should not kill him. Whoever confronts Abul Bakhtari bin Hishaam bin Haarith bin Asad should not kill him and whoever of you confronts Abbaas bin Abdul Muttalib the uncle of Rasulullaah ﷺ should also not kill him because he had been forced (to fight)." At this, Hadhrat Abu Hudhayfah bin Utba bin Rabee'ah رَضِيَ اللَّهُ عَنْهُ said, "Should we kill our fathers, our sons and our brothers and leave Abbaas? By Allaah! If I happen to confront Abbaas, I shall cut him to pieces with my sword."

(1) Abdur Razzaaq and Abu Ali bin Sakan, as quoted in *Isaabah* (Vol.3 Pg.229).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.116).

When this reached Rasulullaah ﷺ, he asked Hadhrat Umar ﷺ, "O Abu Hafs! (Hadhrat Umar ﷺ says, "By Allaah! This was the first time that Rasulullaah ﷺ ever called me by the title of Abu Hafs") Will the face of Rasulullaah's uncle be smitten with a sword?" Hadhrat Umar ﷺ burst out, "O Rasulullaah ﷺ! Permit me to behead Abu Hudhayfah! By Allaah! He has certainly turned hypocrite!" Hadhrat Abu Hudhayfah ﷺ says, "I have never felt safe from those words I uttered that day. I am always fearful of their repercussions unless martyrdom washes its effects off." Hadhrat Abu Hudhayfah ﷺ was finally martyred during the Battle of Yamaamah. ⁽¹⁾

Hadhrat Abu Lubaabah ﷺ Fears that he Betrayed Rasulullaah ﷺ and Repents

Hadhrat Ma'bad bin Ka'b reports that the Muslims laid siege to the (Jewish) Banu Qurayzah tribe for fifteen days until the siege became too much for them to bear and Allaah cast fear into their hearts. Eventually their chief Ka'b bin Asad proposed to them that they either accept Imaan, launch a surprise attack that Saturday or kill their women and children and then go out to fight (so that they would have nothing to lose). However, they said, "We shall never accept Imaan, never violate the sanctity of the Saturday and what life will there be for us without our women and children?" They then called for Hadhrat Abu Lubaabah bin Mundhir ﷺ who had been one of their allies (during the Period of Ignorance). When they conferred with him about surrendering to the command of Rasulullaah ﷺ, he passed his finger across his throat to indicate that they would all be killed. Thereafter, Hadhrat Abu Lubaabah ﷺ bitterly regretted what he did and headed for the Masjid of Rasulullaah ﷺ where he tied himself to a pillar until Allaah accepted his repentance. ⁽²⁾

Another narration from Hadhrat Moosa bin Uqba states that the Banu Qurayzah asked, "O Abu Lubaabah! What is your opinion? What would you instruct us to do because we have no strength to fight?" Hadhrat Abu Lubaabah ﷺ passed his finger across his throat to indicate to them that they were to be executed. However, when Hadhrat Abu Lubaabah ﷺ left them, he deeply regretted his action and felt that a great tribulation had befallen him. He said, "By Allaah! I shall never be able to look Rasulullaah ﷺ in the face until I repent to Allaah so sincerely that He may tell others that it is from deep within me."

He then returned to Madinah where he bound his hands to a pillar of the Masjid. It is believed that he kept himself bound for close to twenty days. When Rasulullaah ﷺ did not see Hadhrat Abu Lubaabah ﷺ (after the Jews had called or him), he asked, "Has Abu Lubaabah not finished with his allies?" When the incident was related to Rasulullaah ﷺ, he said, "A great trial has certainly afflicted him after he left me. Had he come to me (after making the mistake), I would have sought Allaah's forgiveness for him. However, since he has already

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.248). Ibn Sa'd (Vol.4 Pg.5) and Haakim (Vol.3 Pg.223) have also reported the narration.

(2) Ibn Is'haaq, as quoted in *Fat'hul Baari* (Vol.7 Pg.291).

done what he did (by tying himself to the pillar), I shall not move him from there until Allaah decides the matter as He pleases." (1)

The Fear of Hadhrat Thaabit bin Qais رَضِيَ اللَّهُ عَنْهُ and the Glad Tidings Rasulullaah ﷺ Gave him

Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ did not see Hadhrat Thaabit bin Qais رَضِيَ اللَّهُ عَنْهُ for awhile, a Sahabi رَضِيَ اللَّهُ عَنْهُ volunteered to make enquiries about him. When the Sahabi رَضِيَ اللَّهُ عَنْهُ came to Hadhrat Thaabit bin Qais رَضِيَ اللَّهُ عَنْهُ, he found him sitting in his house with head bent down. "What's the matter?" he asked. "Bad," replied Hadhrat Thaabit رَضِيَ اللَّهُ عَنْهُ, "because I raise my voice above that of Rasulullaah ﷺ, all my deeds are destroyed and I am amongst the inmates of Jahannam." (This he felt because of a verse of the Qur'aan referring to people who deliberately raise their voices above that of Rasulullaah ﷺ). The Sahabi رَضِيَ اللَّهُ عَنْهُ then reported back to Rasulullaah ﷺ. Hadhrat Moosa bin Anas reports that the Sahabi رَضِيَ اللَّهُ عَنْهُ returned a second time to Hadhrat Thaabit bin Qais رَضِيَ اللَّهُ عَنْهُ with glad tidings from Rasulullaah ﷺ. Rasulullaah ﷺ instructed the Sahabi رَضِيَ اللَّهُ عَنْهُ to inform Hadhrat Thaabit رَضِيَ اللَّهُ عَنْهُ that far from being and inmate of Jahannam, he will be amongst the inhabitants of Jannah. (2)

The daughter of Hadhrat Thaabit bin Qais bin Shammaas رَضِيَ اللَّهُ عَنْهُ narrates from her father that he became extremely worried when he heard the verse:

﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾ (سورة لقمان آيت ١٨)

Verily Allaah detests every arrogant boaster. {Surah Luqmaan, verse 18}

He then locked himself in his house and started to weep. When Rasulullaah ﷺ was informed about this, Rasulullaah ﷺ called for him and he explained to Rasulullaah ﷺ what it was that worried him. He said, "I am a man who loves beauty and to be the leader of my people." Rasulullaah ﷺ reassured him saying, "You are not amongst those (arrogant and boastful) people. Your life shall be good, your death shall be good and Allaah shall enter you into Jannah."

Hadhrat Thaabit رَضِيَ اللَّهُ عَنْهُ then did the same thing when Allaah revealed the verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ

بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾ (سورة الحجرات آيت ٢)

O you who have Imaan! Never raise your voices above the voice of the Rasool ﷺ (literally and figuratively) and do not speak to him loudly as you speak loudly with each other, lest your deeds be laid to waste without your realising it. {Surah Hujuraat, verse 2}

When Rasulullaah ﷺ was informed about this, Rasulullaah ﷺ again called for him and he explained to Rasulullaah ﷺ what it was that worried him. He explained that he naturally had a loud voice and feared that his deeds should not be laid to waste. Rasulullaah ﷺ again consoled him by saying, "In fact, you

(1) *Al Bidaayah wan Nihaayah* (Vol.4 Pg.119).

(2) Bukhaari.

shall live a praiseworthy life, be killed as a martyr and Allaah shall enter you into Jannah." (1)

Hadhrat Muhammad bin Thaabit Ansaari ﷺ reports that Hadhrat Thaabit bin Qais ﷺ once said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! I fear that I have been destroyed." When Rasulullaah ﷺ asked him why he felt that way, he explained, "Whereas Allaah has prohibited us from liking to be praised for what we do not do, I seem to enjoy praise. Furthermore, whereas Allaah has prohibited us from pride, I find myself liking beauty and whereas Allaah has prohibited us from raising our voices above yours, I am a person with a loud voice." Rasulullaah ﷺ said, "O Thaabit! Would you not like to live a praiseworthy life, to be killed as a martyr and to enter Jannah?" "Certainly, O Rasulullaah ﷺ!" Hadhrat Thaabit responded. It then happened that Hadhrat Thaabit ﷺ lived a praiseworthy life and was killed as a martyr the day the Muslims fought Musaylama Kadhaab. (2)

Emulating Rasulullaah ﷺ

The Sahabah ﷺ Follow Rasulullaah ﷺ in Salaah

Hadhrat Aa'isha ﷺ narrates that Rasulullaah ﷺ had a mat that he made into a room at nights to perform salaah (during Ramadhaan) and which he spread out during the day to sit on. The Sahabah ﷺ then started flocking to Rasulullaah ﷺ and performing salaah with him. When there were too many people, Rasulullaah ﷺ turned to them and said, "O people! Adopt those actions that you are capable of carrying out (with consistency) because Allaah never tires (of giving rewards) until you tire yourselves. Indeed the most beloved deeds to Allaah are those that are consistent even though they may be little." Another narration adds that whenever the family (and close ones) of Muhammad ﷺ started anything, they did it with consistency. (3)

The Sahabah ﷺ Remove their Rings Because Rasulullaah ﷺ Did

Hadhrat Anas bin Maalik ﷺ reports that it was for only a single day that he saw Rasulullaah ﷺ wearing a silver ring when the Sahabah ﷺ started having rings made for themselves and wearing it. When Rasulullaah ﷺ discarded his ring, the Sahabah ﷺ did the same. (4)

Another narration from Hadhrat Abdullaah bin Umar ﷺ states that Rasulullaah ﷺ wore a gold ring but then discarded it saying, "I shall never wear it again!" The Sahabah ﷺ then discarded their rings. (5)

(1) Tabraani, Haythami (Vol.9 Pg.322) has commented on the chain of narrators. Haakim (Vol.3 Pg.235) has reported a similar narration.

(2) Haakim, reporting from reliable sources as confirmed by Dhahabi.

(3) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.89).

(4) Abu Dawood and Bukhaari.

(5) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.3).

Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Emulates Rasulullaah ﷺ

Hadhrat Salamah رَضِيَ اللَّهُ عَنْهُ narrates that when the Quraysh sent Hadhrat Khaarijah bin Kurz to spy for them, he returned full of praise (for the Muslims). The Quraysh said to him, "You are a Bedouin. All they had to do to make your heart flutter (with awe) was to shake their weapons. You have no idea about what they said nor about what you are saying." They then sent Urwa bin Mas'ood رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ came (to the Muslim camp), he said "O Muhammad! What is this new development? You invite towards the Being of Allaah and then with the riff-raff of various tribes some of whom you know and others you do not know, you come to your own people to sever family ties and to plunder their honour, their blood and their wealth?" Rasulullaah ﷺ replied, "I have come to my people only to foster family ties and to give them a Deen and life better than their religion and their lives." Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ then also returned full of praise.

However, the suffering of the Muslims living under the Mushrikeen (in Makkah) grew more intense. Rasulullaah ﷺ therefore called for Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and said, "O Umar! Will you (go to Makkah to) convey my message to your Muslim brothers who are prisoners?" "I am unable to do so, O Rasulullaah ﷺ," Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "for I have no family in Makkah (to offer me protection). There are others who have more family (in Makkah) than I have." Rasulullaah ﷺ then summoned Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and sent him.

Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ proceeded on his conveyance and was intercepted by some Mushrikeen soldiers who mocked him and addressed him with insulting words. It was then Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ's cousin Abaan bin Sa'eed bin Al Aas who took Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ in his custody and made him ride behind him on his saddle. Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ went with him, **wearing his lower garment halfway up his calves**. Abaan asked, "Dear cousin! Why do I see you humble yourself so? Lower your garment." Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ replied, **"Such is the garment of our leader."** Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ then proceeded to convey Rasulullaah ﷺ's message to every Muslim prisoner in Makkah.

It was while the Muslims were asleep during the afternoon (in Hudaibiyyah) that they heard Rasulullaah ﷺ's announcer call out, "O people! Come pledge your allegiance! Come pledge your allegiance! The Ruhul Qudus (Hadhrat Jibra'eel رَضِيَ اللَّهُ عَنْهُ) has descended!" The Sahabah رَضِيَ اللَّهُ عَنْهُ hastened to Rasulullaah ﷺ who was beneath an acacia tree, where they pledged their allegiance (to fight to the death). It is with reference to this that Allaah says:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ (سورة فتح: آيت ١٨)

Allaah was well pleased with the Mu'mineen (*the Sahabah رَضِيَ اللَّهُ عَنْهُ*) when they pledged their allegiance to you (*O Rasulullaah ﷺ*) beneath the tree..." {Surah Fatah, verse 18}

Rasulullaah ﷺ pledged allegiance on behalf of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ by placing his one hand over the other. The Sahabah رَضِيَ اللَّهُ عَنْهُ said, "How fortunate

for Abu Abdullaah (Hadhrat Uthmaan ؓ) that he is able to perform Tawaaf of the Kabah while we are here." Rasulullaah ﷺ remarked, "Even if he had to remain there for years on end, he would not perform Tawaaf until I have performed Tawaaf." (1)

Another narration states that Abaan said, "Dear cousin! I see that you are humbling yourself. Why do you not let your garment fall below your ankles as your tribe does?" Hadhrat Uthmaan ؓ replied, "This is how our leader wear his lower garment, halfway up his calves." Abaan then said, "Dear cousin! Perform Tawaaf of the Kabah." Hadhrat Uthmaan ؓ replied, "We do nothing until our guide does it and then we follow in his footsteps." (2)

The Incident Between Hadhrat Abu Bakr ؓ, Hadhrat Umar ؓ and Hadhrat Zaid ؓ Concerning the Compilation of the Qur'aan

Hadhrat Zaid bin Thaabit ؓ reports that Hadhrat Abu Bakr ؓ once sent for him after the Battle of Yamaamah. With Hadhrat Abu Bakr ؓ at the time was Hadhrat Umar ؓ. Hadhrat Abu Bakr ؓ said to Hadhrat Zaid ؓ, "He (Hadhrat Umar ؓ) has come and said, 'Many Huffaadh of the Qur'aan have been martyred in this battle of Yamaamah⁽³⁾ and I fear that if all the other battles also take a heavy toll on the Huffaadh, the Qur'aan should not leave us. I have therefore decided that you should compile the Qur'aan (into a single manuscript).' 'How can we attempt to do something that Rasulullaah ﷺ never did?' I asked him. 'But it is an excellent thing,' he replied. Umar ؓ then continued convincing me until Allaah put my heart at ease about the matter just as his heart was at ease. I now share Umar's opinion on the matter."

Hadhrat Zaid ؓ narrates further, "Umar ؓ was sitting there without saying a word. Abu Bakr ؓ then continued, 'You are young and intelligent and we have no accusations to level against you. Furthermore, you used to write down the Qur'aan during the time of Rasulullaah ﷺ. You should therefore do the compilation.'"

Hadhrat Zaid ؓ says, "By Allaah had they charged me with moving a mountain, it would not have been more difficult than the instruction to collect the Qur'aan (into one manuscript). I said, 'How can you do something that Rasulullaah ﷺ never did?' 'By Allaah!' said Abu Bakr ؓ, 'the act is an excellent one.' Abu Bakr ؓ then continued convincing me until Allaah put my heart at ease about the matter just as the hearts of Abu Bakr ؓ and Umar ؓ were at ease. I then shared their opinion on the matter. I then launched an intensive search for parts of the Qur'aan that had been preserved

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.84). Rooyaani, Abu Ya'la and Ibn Asaakir have also reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.56).

(2) Ibn Sa'd (Vol.1 Pg.461).

(3) According to one narration, from the fourteen hundred Muslims martyred during this battle, seven hundred were Huffaadh.

on paper, white stones, collar bones, palm leaves and the hearts of men. It was only with Khuzaymah bin Thaabit Ansaari that I could find (in writing) the closing verses of Surah Baraa'ah:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ۖ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

(سورة توبه: آیت ۱۲۸، ۱۲۹)

Undoubtedly a Rasool ﷺ from yourselves has come to you (*someone whose lineage, morals, manners and integrity you know well*). The difficulties that afflict you are very distressing to him. He is anxious for (*good to come to*) you and extremely forgiving and merciful (*gentle and kind*) towards the Mu'mineen. If they turn away, then say, "Allaah is sufficient for me (*even if the whole world turns against me*). There is none worthy of worship besides Him. On Him only do I rely and He is the Rabb of the glorious Throne." {Surah Taubah, 128-129}

The manuscript of the complete collected Qur'aan remained with Hadhrat Abu Bakr ﷺ throughout his life until he passed away. It then remained with Hadhrat Umar ﷺ throughout his life until he passed away. Thereafter, it remained with Hadhrat Hafsaah ﷺ the daughter of Hadhrat Umar ﷺ. (1)

Hadhrat Abu Bakr ﷺ Dispatches the Army of Hadhrat Usaama bin Zaid ﷺ

The statement of Hadhrat Abu Bakr ﷺ has already passed in which he said, "I swear by the Being Who controls my life! I prefer falling from the sky rather than neglecting to fight for something for which Rasulullaah ﷺ fought." Hadhrat Abu Bakr ﷺ then waged Jihaad against the Arabs (who had renounced Islaam and those who refused to pay zakaah). (2)

Another narration states that Hadhrat Abu Bakr ﷺ said, "By Allaah! I shall certainly fight those who differentiate between salaah and zakaah (by performing Salaat while omitting zakaah) because zakaah is a right due from wealth. By Allaah! Should they refuse to give me (as part of the zakaah dues) even a rope that they used to give to Rasulullaah ﷺ, I shall fight them for it." (3)

Another narration has also passed (4) in which Hadhrat Abu Bakr ﷺ said, "I swear by the Being besides Whom there is none worthy of worship! Even though wild dogs should drag the legs of the wives of Rasulullaah ﷺ (because there is

(1) Tayaalisi, Ibn Sa'd, Ahmad, Bukhaari, Tirmidhi, Nasa'ee, Ibn Hibbaan and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.279).

(2) Adani from Hadhrat Umar ﷺ.

(3) Bukhaari, Muslim and Ahmad, narrating from Hadhrat Abu Hurayrah ﷺ.

(4) Under the heading "Rasulullaah ﷺ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid ﷺ even on his Deathbed, after which Hadhrat Abu Bakr ﷺ also Gives the Same Importance to the Matter When he Becomes the Khalifah" and the subheading "Hadhrat Abu Bakr ﷺ Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrat Usaama ﷺ".

none in Madinah to defend them), I shall never recall an army that Rasulullaah ﷺ had dispatched nor untie a flag that Rasulullaah ﷺ had tied." He then dispatched the army of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ. (1)

Yet another narration states that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "I swear by the Being Who controls the life of Abu Bakr! Even if I knew that wild animals would tear at my body (as a result), I would still dispatch the army of Usaama according to the commands of Rasulullaah ﷺ. I would do so even if I were to be the only person left behind in Madinah." (2)

Another narration from Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ quotes that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "I have dared to do something extremely perilous! I swear by the Being Who controls my life! I prefer having all the Arabs turn against me rather than holding back an army that Rasulullaah ﷺ had dispatched. O Usaama! Proceed whence you have been commanded to march and then fight in the parts of Palestine and against the people at Mu'ta as Rasulullaah ﷺ had commanded you. **Remember that Allaah is enough for those you are leaving behind.**" (3)

Hadhrat Hasan reports that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ caught hold of the beard of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ as he said, "May your mother lose you, O son of Khattaab! You are asking me to relieve him (Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ) of a post to which Rasulullaah ﷺ appointed him?!" This narration has already been quoted in detail. (4)

The Incident between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and his Daughter Hadhrat Hafsa رَضِيَ اللَّهُ عَنْهَا Concerning Clothing and Food

Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Hafsa رَضِيَ اللَّهُ عَنْهَا once said to her father Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "O Ameerul Mu'mineen! Why don't you wear clothing of a better quality than those you wear and eat food that is better than the food you eat? Allaah has now made food abundant and increased our wealth." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "I shall have you prove the point against yourself. Do you recall the hard life that Rasulullaah ﷺ lived?" He then continued reminding her of this (Rasulullaah ﷺ's hard life) until he made her weep. He then said, "By Allaah! Now that you have admitted to that (the hard lives that Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ led), I wish to share their hard lives with them as far as I am able to. In this way I shall perchance be able to join them in their lives of ease and comfort (in the Aakhirah)." (5)

Many similar narrations have passed in detail in the chapter dealing with the

(1) Bayhaqi from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ.

(2) Sayf, from Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ.

(3) Ibn Asaakir.

(4) Under the heading "Rasulullaah ﷺ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid رَضِيَ اللَّهُ عَنْهُ even on his Deathbed, after which Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ also Gives the Same Importance to the Matter When he Becomes the Khalifah" and the subheading "Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ Seeks Permission to Return to Madinah but Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Refuses Permission".

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.47). Ibn Sa'd (Vol.3 Pg.199) has also reported the narration.

abstinence of Hadhrat Umar ﷺ.

The Incident of Hadhrat Umar ﷺ when he was Presented with a New Garment

Hadhrat Abu Umaamah ﷺ reports that Hadhrat Umar ﷺ was once sitting amongst some friends when a cotton garment was brought. He started wearing it and had hardly pulled it over his collarbones when he recited:

“الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَّلُ بِهِ فِي حَيَاتِي”

"All praise is for Allaah Who has given me clothing to wear to cover my private areas and with which I can beautify myself during my lifetime."

He then turned to the people and said, "Do you know why I said these words?" They replied, "We will not know until you inform us." He explained, "I was once with Rasulullaah ﷺ when he was brought a set of new clothing. He put it on and then said:

“الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَّلُ بِهِ فِي حَيَاتِي”

Thereafter, he added, 'I swear by the Being who has sent me with the truth! When Allaah gives a Muslim new clothing to wear and only for the pleasure of Allaah he gives his old clothes to a poor Muslim to wear, he will be in the safety, protection and guardianship of Allaah as long as the (poor) person has even a thread of it on his body either while alive or dead."

Hadhrat Umar ﷺ then stretched out his arms to see how much the **garment overlapped his fingers**. He then said to (his son) Hadhrat Abdullaah ﷺ, "Dear son! **Do bring the knife.**" Hadhrat Abdullaah ﷺ stood up and brought the knife. Hadhrat Umar ﷺ then stretched out the sleeves over his arms and **cut off what he saw to overlap**. Those around him asked, "O Ameerul Mu'mineen! Should we not bring a **tailor to stitch the ends?**" "No," replied Hadhrat Umar ﷺ. Hadhrat Abu Umaamah ﷺ says that afterwards he saw the threads of the sleeves **dangling** haphazardly over Hadhrat Umar ﷺ's fingers where he did not have it stitched. ⁽¹⁾

Hadhrat Abdullaah bin Umar ﷺ reports, "(My father) Umar ﷺ once wore a new upper garment and then asked me to bring a knife. He then said, 'Dear son! Stretch the sleeves of my garment and hold firmly onto where my fingers are. Then cut off whatever overlaps my fingers.' I then cut off the ends of both sleeves and (because I could not cut straight with the knife), the openings of the sleeves were unequal in length. I therefore said to him, 'Dear father! Why don't I cut them equally with a scissor?' 'Leave it, son,' he replied, '**because I have seen Rasulullaah ﷺ do exactly the same.**' The garment then remained on him in this manner until it eventually wore out. I would often see the threads falling over his foot." ⁽²⁾

(1) Hannaad, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.45).

Statements of the Sahabah ﷺ Concerning Kissing the Black Stone and Touching the Two Western Pillars of the Kabah

Hadhrat Aslam narrates that Hadhrat Umar ؓ once addressed the Hajar Aswad (Black Stone) saying, "Behold! I swear by Allaah that I know well that you can neither cause benefit nor harm. Had I not seen Rasulullaah ﷺ kiss you, I would never have kissed you." After kissing it, he said, "Why should we perform Ramal? It was something that we did to show the Mushrikeen (that we have strength). Allaah has subsequently destroyed them (and we therefore have no need to continue it)! However, because it was something that Rasulullaah ﷺ did, we do not like to forsake it." ⁽¹⁾

A Sahabi ؓ reports that he saw Rasulullaah ﷺ standing by the Hajar Aswad and saying, "I know well that you are a stone that can neither cause benefit nor do harm." Rasulullaah ﷺ then kissed it. Thereafter, when Hadhrat Abu Bakr ؓ performed Hajj, he also stood by the Hajar Aswad and said, "I know well that you are a stone that can neither cause benefit nor do harm. Had I not seen Rasulullaah ﷺ kiss you, I would have not done so." ⁽²⁾

Hadhrat Ya'la bin Umayyah ؓ says, "I was performing Tawaaf with Hadhrat Uthmaan ؓ. After kissing the Hajar Aswad, I was walking next to the Kabah. When we passed by the western pillar (called Rukn Iraqi) that comes after the Hajar Aswad, I pulled at Hadhrat Uthmaan ؓ' s hand to touch it. 'What is the matter?' he asked. 'Are you not going to touch the pillar?' I asked. 'Did you not perform Tawaaf with Rasulullaah ﷺ?' he enquired. When I replied that I did, he asked, 'Did you see Rasulullaah ﷺ touch any of the two western pillars of the Kabah (Rukn Iraqi and Rukn Shaami)?' 'No,' I replied. He then said, 'Do you then not have a perfect example in Rasulullaah ﷺ?' 'Most certainly,' I replied. He then bade me, 'Then leave it out and proceed.' ⁽³⁾

The Incident between Hadhrat Abdullaah bin Abbaas ؓ and a Bedouin

Hadhrat Bakr bin Abdullaah narrates that a Bedouin once asked Hadhrat Abdullaah bin Abbaas ؓ, "Why is it that (on the occasion of Hajj) the family of Mu'aawiya gives people water and honey to drink, the family of another give milk while you people give only Nabeedh⁽⁴⁾? Is it because you people are stingy or because you are poor?" Hadhrat Abdullaah bin Abbaas ؓ replied by saying, "It is neither because we are stingy nor because we are poor. However, Rasulullaah ﷺ once came to us with Usaama bin Zaid sitting behind him on the animal. When he asked for something to drink and we gave him this (Nabeedh) to drink, he drank it and said, 'You have prepared it well. This is what

(1) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.153).

(2) Ibn Abi Shaybah and Daar Qutni in his *Ilal*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.34).

(3) Ahmad (Vol.1 Pg.70).

(4) Water in which dates or raisins are left for a while to give it taste.

you should continue doing."⁽¹⁾

Hadhrat Ja'far bin Tammaam reports that a man once approached Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ and asked, "Tell me about this *Nabeedh* from raisins that you give people to drink. Is it because of a Sunnah that you are following or do you find this more convenient for yourselves than giving milk and honey?" Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ replied, "Indeed Rasulullaah رَضِيَ اللَّهُ عَنْهُ once came to Abbaas رَضِيَ اللَّهُ عَنْهُ who was busy giving the people *Nabeedh* to drink. When Rasulullaah رَضِيَ اللَّهُ عَنْهُ asked for something to drink, Abbaas رَضِيَ اللَّهُ عَنْهُ called for a few cups of *Nabeedh* and handed one over to Rasulullaah رَضِيَ اللَّهُ عَنْهُ. After drinking, Rasulullaah رَضِيَ اللَّهُ عَنْهُ remarked, 'You have it prepared well. This is what you should continue doing.' It therefore gives me no pleasure to be a means of giving people milk and honey in place of the statement Rasulullaah رَضِيَ اللَّهُ عَنْهُ made when he said, 'You have prepared it well. This is what you should continue doing.'"⁽²⁾

Incidents About How Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ Followed in the Footsteps of Rasulullaah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ibn Seereen narrates, "I was once with Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ in Arafaat. When the people left, I left with him until we reached the Imaam and performed the Zuhr and Asr salaah behind him. My companions and I then stayed there with him until the Imaam left (for Muzdalifah after sunset). We left with Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and when we eventually reached a narrow place just before Ma'zamain, he made his animal sit. We also made our animals sit, thinking that he intended performing salaah. He however told us that it was at this place that Rasulullaah رَضِيَ اللَّهُ عَنْهُ stopped to relieve himself and that he also wished to relieve himself there."⁽³⁾

Another narration states that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ used to go to a certain tree between Makkah and Madinah beneath which he would have his afternoon nap. He mentioned that (he did so because) Rasulullaah رَضِيَ اللَّهُ عَنْهُ used to do that.⁽⁴⁾

Hadhrat Naafi narrates that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ was extremely particular about following in the footsteps of Rasulullaah رَضِيَ اللَّهُ عَنْهُ. He would therefore note every spot where Rasulullaah رَضِيَ اللَّهُ عَنْهُ performed salaah (during journeys) and (was so particular about this that) even if Rasulullaah رَضِيَ اللَّهُ عَنْهُ ever dismounted beneath any tree, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ would care for the tree and pour water on its roots so that it should not dry up.⁽⁵⁾

Hadhrat Mujaahid says, "We once accompanied Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ on a journey. When he passed by a certain place, he turned to the side of the road. When we asked him why he had done this, he replied, 'I saw Rasulullaah

(1) Ahmad.

(2) Ibn Sa'd (Vol.4 Pg.16).

(3) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.47).

(4) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.175), as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.46).

(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.59).

do that."⁽¹⁾

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ used to turn his animal's head while travelling the road to Makkah (to turn the animal in different directions). Turning the animal, he would say, "(I am doing this) **So that the footstep (of my animal) falls on the footstep (of Rasulullaah رَضِيَ اللَّهُ عَنْهُ's animal).**"⁽²⁾

Hadhrat Naafi says, "If you had to see Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ following in the footsteps of Rasulullaah رَضِيَ اللَّهُ عَنْهُ, you would say that he is mad."⁽³⁾

Hadhrat A'isha رَضِيَ اللَّهُ عَنْهَا says, "There was none who followed so meticulously the footsteps of Rasulullaah رَضِيَ اللَّهُ عَنْهُ in all his stops (during his travels) as Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ did."⁽⁴⁾

Another narration states that if anyone had to see Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ follow in the footsteps of Rasulullaah رَضِيَ اللَّهُ عَنْهُ, they would think that his mind was affected. Hadhrat Naafi says, "No camel that has lost her little one in a desert searches as thoroughly as Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ does when searching for the footsteps of Rasulullaah رَضِيَ اللَّهُ عَنْهُ."⁽⁵⁾

Hadhrat Abdur Rahmaan bin Umayyah bin Abdullaah reports that he once asked Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, "We find the salaah of fear and the salaah of a resident in the Qur'aan, but **do not find the salaah of a traveller?**" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ replied, "Allaah sent his Nabi رَضِيَ اللَّهُ عَنْهُ (to guide us) when we were the most unrefined people. **We therefore do as Rasulullaah رَضِيَ اللَّهُ عَنْهُ did.**"⁽⁶⁾

Hadhrat Umayyah bin Abdullaah bin Khaalid bin Usayd reports that he once asked Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, "In the Qur'aan we find mention of shortening the salaah of fear but do not find the shortening of the traveller's salaah?" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ replied, "We found our Nabi رَضِيَ اللَّهُ عَنْهُ doing something and we did the same."⁽⁷⁾

Hadhrat Waarid bin Abu Aasim reports that he once met Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ in Mina and asked him about the salaah performed on a journey. When Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ replied that it was only two Rakaahs, Hadhrat Waarid asked, "What is your opinion now that we are here in Mina?" This infuriated Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and he said, "Shame on you! Have you heard about Rasulullaah رَضِيَ اللَّهُ عَنْهُ?" Hadhrat Waarid replied, "Certainly, and I believe in him." Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ then said, "Whenever Rasulullaah رَضِيَ اللَّهُ عَنْهُ went on a journey, he would perform two Rakaahs salaah. You may therefore perform two Rakaahs or leave it out."⁽⁸⁾

Yet another narration from Hadhrat Abu Muneed Jurashi states that someone once enquired from Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ about the verse:

(1) Ahmad and Bazaar reporting from reliable sources, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.46)

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.310).

(3) Abu Nu'aym in his *Hilya*. Haakim (Vol.3 Pg.561) has also reported a similar narration.

(4) Ibn Sa'd (Vol.1 Pg.107).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.310).

(6) Abdur Razzaaq.

(7) Ibn Jareer.

(8) Ibn Jareer.

﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا﴾ (سورة نساء: آيت ١٠١)

When you travel on earth, there is no sin on you should you shorten your salaah if you fear an attack from the Kuffaar. Indeed the Kuffaar are your open enemies. {Surah Nisaa, verse 101}

The person then asked, "Should we also shorten the salaah when we are in safety and not in fear (while travelling)?" Hadhrat Abdullaah bin Umar ﷺ replied, "There was certainly an excellent example for you in Rasulullaah ﷺ." (1)

Hadhrat Zaid bin Aslam reports that he once saw Hadhrat Abdullaah bin Umar ﷺ perform salaah with his buttons open. When he asked Hadhrat Abdullaah bin Umar ﷺ about it, he replied, "I have seen Rasulullaah ﷺ doing this." (2)

Hadhrat Mu'aawiya bin Qurra ﷺ opens his buttons to Emulate Rasulullaah ﷺ

Hadhrat Qurra ﷺ says, "I went to Rasulullaah ﷺ in the company of a group from the Banu Muzayna tribe and we pledged our allegiance to him. Rasulullaah ﷺ's buttons were open and I put my hand into the collar of his upper garment and felt the seal of prophethood." Hadhrat Urwa bin Abdullaah bin Qushayr says, "Whether summer or winter, I always saw Mu'aawiya (the son of Hadhrat Qurra ﷺ) and his son with their buttons open (emulating Rasulullaah ﷺ)." (3)

Giving Due Regard to all Those Who have Some Relationship with Rasulullaah ﷺ, Whether they are His Companions, His Family, His Tribe or his Ummah

A Group of Sahabah ﷺ Argue About their Relationship with Rasulullaah ﷺ and He Confirms What they Say

Hadhrat Ka'b bin Ujrah ﷺ says, "We were all sitting before (the room of) Rasulullaah ﷺ in the Masjid. We were a group from the Ansaar and there was also a group from the Muhaajireen and another from the Banu Haashim. We then started disputing about which of us were closer and more beloved to Rasulullaah ﷺ. We said, 'It is us, the group of the Ansaar. We believed in Rasulullaah ﷺ, followed him, fought by his side and our army was always at the throats of the enemy. We are therefore closer and more beloved to Rasulullaah ﷺ.' Our Muhaajireen brothers then said, 'It is us who migrated with Allaah and Rasulullaah ﷺ, separating from our tribes, families and wealth. In addition to this, we were also present where you were present and fought the battles you

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.240).

(2) Ibn Khuzaymah and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.46).

(3) Ibn Maaajah, Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.45). Baghawi and Ibn Sakan have reported a similar narration, as quoted in *Isaabah* (Vol.3 Pg.233), as has Ibn Sa'd (Vol.1 Pg.460).

fought. We are therefore closer and more beloved to Rasulullaah ﷺ.' Our brothers from the Banu Haashim then spoke, 'We are the family of Rasulullaah ﷺ. We were also present where you were present and fought the battles you fought. We are therefore closer and more beloved to Rasulullaah ﷺ.'

Rasulullaah ﷺ then came out to us and facing towards us, he enquired, 'Were you discussing something?' When we repeated what we (the Ansaar) had said, Rasulullaah ﷺ remarked, 'You are right. Who can deny you this?' When we informed him about what our Muhaajireen brothers had said, Rasulullaah ﷺ remarked, 'They are right. Who can deny them this?' When we then informed him about what our brothers from the Banu Haashim had said, Rasulullaah ﷺ remarked, 'They are also right. Who can deny them this?'

Rasulullaah ﷺ then said, 'Should I not pass a decision between you?' We all exclaimed, 'Please do! May all our fathers and mothers be sacrificed for you, O Rasulullaah ﷺ!' Rasulullaah ﷺ said, 'As for you, O assembly of **Ansaar**, I am your brother.' The Ansaar rejoiced, 'Allaahu Akbar! By the Rabb of the Kabah, we are pleased with this!' Rasulullaah ﷺ then said, 'As for you, O assembly of **Muhaajireen**, I am one of you.' The Muhaajireen rejoiced, 'Allaahu Akbar! By the Rabb of the Kabah, we are pleased with this!' Rasulullaah ﷺ continued, 'As for you, O **Banu Haashim**, you are from me and I am from you.' The Banu Haashim rejoiced, 'Allaahu Akbar! By the Rabb of the Kabah, we are pleased with this!' We all then stood up and were all pleased and coveting our relationship with Rasulullaah ﷺ. "(1)

Rasulullaah ﷺ Forbids Hadhrat Khaalid ﷺ from Hurting the Veterans of Badr and Forbids the People from Hurting Hadhrat Khaalid ﷺ

Hadhrat Abdullaah bin Abu Awfa ﷺ narrates that Hadhrat Abdur Rahmaan bin Auf ﷺ once complained to Rasulullaah ﷺ about Hadhrat Khaalid bin Waleed ﷺ. Rasulullaah ﷺ said, "O Khaalid! Never hurt the veterans of Badr because you will never be able to match the deeds they carried out even though you spend as much as Mount Uhud in gold." Hadhrat Khaalid ﷺ responded by saying, "When people insult me, I respond to them in the same way." Rasulullaah ﷺ then said (to the Sahabah ﷺ), "**Never hurt Khaalid because he is a sword from amongst the swords of Allaah that Allaah rains down upon the Kuffaar.**" (2)

Hadhrat Hasan reports that there once arose a dispute between Hadhrat Abdur Rahmaan bin Auf ﷺ and Hadhrat Khaalid bin Waleed ﷺ. Hadhrat Khaalid ﷺ said to Hadhrat Abdur Rahmaan ﷺ, "Do not assert your superiority over me just because you accepted Islaam a day or two before me!"

(1) Tabraani. Haythami (Vol.10 Pg.14) has commented on the chain of narrators.

(2) Tabraani in his *Sagheer* and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.349). Bazaar has also reported a similar narration. Ibn Asaakir and Abu Ya'la have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.138), as has Ibn Abdul Birr in his *Isti'aaab* (Vol.1 Pg.409).

When the news of this reached Rasulullaah ﷺ, he said, "Will you people not leave my companions alone for my sake! I swear by the Being Who controls my life that if any of you (non-veterans of Badr) have to spend the equivalent of Mount Uhud in gold, he will not even attain their reward of spending half a Mudd." Some time afterwards an argument sparked between Hadhrat Abdur Rahmaan bin Auf ؓ and Hadhrat Zubayr ؓ. Hadhrat Khaalid bin Waleed ؓ then approached Rasulullaah ﷺ and said, "O Nabi ﷺ! You forbade me from hurting Abdur Rahmaan but now Zubayr is disputing with him." Rasulullaah ﷺ replied, "They are all veterans of Badr and (because they are equal in rank) they have a right to (dispute amongst) each other." (1)

Hadhrat Abu Hurayrah ؓ narrates that there once arose between Hadhrat Abdur Rahmaan bin Auf ؓ and Hadhrat Khaalid bin Waleed ؓ a dispute of that nature that usually occurs between people. Rasulullaah ﷺ commented, "Will you people not leave my companions alone for my sake! I swear by the Being Who controls my life that if any of you (non-veterans of Badr) have to spend the equivalent of Mount Uhud in gold, he will not even attain their reward for spending a Mudd or half of it." (2)

Rasulullaah ﷺ Says, "Allaah has Selected my Companions from All in the Universe"

Hadhrat Jaabir ؓ reports that Rasulullaah ﷺ said, "Allaah has selected my companions from all in the universe apart from the prophets and messengers. He has then selected four of them for me viz. Abu Bakr, Umar, Uthmaan and Ali and made them my special companions. Of course, there is great good in every one of my companions. Allaah has also selected my Ummah over all other nations and then selected four generations from amongst my Ummah viz. the first (the period in which Rasulullaah ﷺ lived), the second, the third and the fourth generations." (3)

The Advice Rasulullaah ﷺ gave Concerning the Muhaajireen and the Ansaar

Hadhrat Abdur Rahmaan bin Auf ؓ narrates that when Rasulullaah ﷺ was on his deathbed, the Sahabah ؓ asked, "O Rasulullaah ﷺ! Give us some advice." Rasulullaah ﷺ said, "I advise you to be good towards those Muhaajireen who were the earliest adherents to Islaam and towards their children after them. If you fail to do this, neither your obligatory nor your optional deeds will be accepted." (4)

Another narration states that Rasulullaah ﷺ advised, "I advise you to be good towards those Muhaajireen who were the earliest adherents to Islaam, towards

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.138). Ahmad has also reported the narration in brief from Hadhrat Anas ؓ.

(2) Bazaar. Haythami (Vol.10 Pg.15) has commented on the chain of narrators.

(3) Bazaar. Haythami (Vol.10 Pg.16) has commented on the chain of narrators.

(4) Tabraani, as quoted by Haythami (Vol.10 Pg.17).

their children after them and towards their children after them." (1)

Hadhrat Zaid bin Sa'd reports from his father that when Rasulullaah ﷺ was informed that he was soon to leave this world, he came out of his room wrapped in old clothing and sat on the pulpit. When the people and the business people heard about this, they all presented themselves in the Masjid. After praising Allaah, Rasulullaah ﷺ said, "O people! Keep me in mind when dealing with the Ansaar because they are my belly in which I deposit my food and they are my treasure box (I place my total trust in them). You should therefore accept from those of them who do good and overlook those of them who do evil." (2)

Rasulullaah ﷺ Forbids People from Reviling the Sahabah ﷺ

Hadhrat Anas ﷺ reports that when mention was made of Hadhrat Maalik bin Dukhshun ﷺ before Rasulullaah ﷺ and some people started accusing him of being the head of the Munaafiqeen, Rasulullaah ﷺ said, "Do leave my companions alone for my sake and never revile them." (3)

Hadhrat Abdullaah bin Abbaas ﷺ narrates that Rasulullaah ﷺ said, "Allaah, the angels and all of mankind curse the person who reviles my Sahabah ﷺ." (4)

Hadhrat Aa'isha ﷺ reports that Rasulullaah ﷺ said, "Never revile my Sahabah ﷺ. May Allaah curse the one who reviles my Sahabah ﷺ." (5)

Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl ﷺ once said, "Are you people telling me to revile the Sahabah ﷺ? May Allaah rather shower His mercy on them and forgive them all." (6)

Hadhrat Abdullaah bin Abbaas ﷺ Warns Those who Speak ill of the Sahabah ﷺ

Hadhrat Sa'eed bin Jubayr reports that a man once asked Hadhrat Abdullaah bin Abbaas ﷺ for some advice. Hadhrat Abdullaah bin Abbaas ﷺ said, "I advise you to adopt Taqwa and to refrain from speaking ill of the Sahabah ﷺ because you have no idea about what has been destined for them." (7)

Rasulullaah ﷺ's Advice Concerning the Members of his Household

Hadhrat Abdullaah bin Umar ﷺ narrates that the final words that Rasulullaah ﷺ spoke were: "Be my successors over the members of my household (treat them well and care for them as I have been doing)." (8)

(1) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.17).

(2) Tabraani. Haythami (Vol.10 Pg.36) has commented on the chain of narrators.

(3) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.21).

(4) Tabraani. Haythami (Vol.10 Pg.21) has commented on the chain of narrators.

(5) Tabraani. Haythami (Vol.10 Pg.21) has commented on the chain of narrators.

(6) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.21).

(7) Tabraani. Haythami (Vol.10 Pg.22) has commented on the chain of narrators.

(8) Tabraani in his Awsat. Haythami (Vol.9 Pg.163) has commented on the chain of narrators.

Hadhrat Ummu Salamah ؓ narrates that Rasulullaah ﷺ's daughter Hadhrat Faatima ؓ once came to Rasulullaah ﷺ carrying (her sons) Hadhrat Hasan ؓ and Hadhrat Husayn ؓ on her hips. In her hand she was carrying a pot belonging to Hadhrat Hasan ؓ in which there was some hot food. When she put the pot down before Rasulullaah ﷺ, he asked, "Where is Abul Hasan (Hadhrat Ali ؓ)?" When Hadhrat Faatima ؓ informed him that Hadhrat Ali ؓ was at home, Rasulullaah ﷺ called him. Rasulullaah ﷺ then sat down to eat with Hadhrat Ali ؓ, Hadhrat Faatima ؓ, Hadhrat Hasan ؓ and Hadhrat Husayn ؓ. Hadhrat Ummu Salamah ؓ continues, "However, Rasulullaah ﷺ did not call me whereas whenever he ate food, he would always call for me if I was there. After eating, Rasulullaah ﷺ covered them all in his shawl and said, "O Allaah! You be the enemy of those who are their enemies and You be the friend of those who are their friends." (1)

Hadhrat Abdullaah bin Abbaas ؓ narrates that Rasulullaah ﷺ once said, "O progeny of Abdul Muttalib! I have asked Allaah for three things for you. That He keeps steadfast those of you who are established (on Deen), that He educates those of you who are ignorant and that He guides those of you who are misguided. I have also asked Allah to make you extremely generous and merciful. Even though a person may be engaged in Ibaadah standing between the *Hajar Aswad* and *Maqaam* (Ibraheem) and even though he performs salaah and fasts, he will still enter Jahannam if he bears enmity for the members of Muhammad's household." (2)

Hadhrat Uthmaan ؓ reports that Rasulullaah ﷺ says, "Whoever does a good turn towards any member of Abdul Muttalib's progeny and is not recompensed in this world, it shall be my duty to repay him for it tomorrow (on the Day of Qiyaamah) when he meets me." (3)

Hadhrat Umar ؓ is Overjoyed to be Related to Rasulullaah ﷺ

Hadhrat Jaabir ؓ narrates that on the occasion of Hadhrat Umar ؓ's marriage to the daughter of Hadhrat Ali ؓ, he heard Hadhrat Umar ؓ say to the people, "Will you not congratulate me? I have heard Rasulullaah ﷺ say, 'On the Day of Qiyaamah, all relations and family ties will be severed besides my relations and family ties.'" (By marrying Hadhrat Ali ؓ' daughter, Hadhrat Umar ؓ therefore established a tie of kinship with Rasulullaah ﷺ.) (4)

The Status of the Quraysh

Hadhrat Muhammad bin Ibraheem Taymi reports that Hadhrat Qataadah bin

(1) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.167).

(2) Tabraani. Haythami (Vol.9 Pg.171) has commented on the chain of narrators.

(3) Tabraani in his Awsat. Haythami (Vol.9 Pg.173) has commented on the chain of narrators.

(4) Tabraani in his Awsat and *Kabeer*. Haythami (Vol.9 Pg.173) has commented on the chain of narrators.

Nu'maan Dhafari رضي الله عنه once insulted the Quraysh and appeared to use improper language. Rasulullaah ﷺ said, "O Qataadah! Never speak ill of the Quraysh because you will find amongst them such men whose actions and deeds make you pale into insignificance and whom you will truly envy. Had I no fear of the Quraysh becoming rebellious, I would have informed them of their (high) status in Allaah's sight." ⁽¹⁾

Hadhrat Ali رضي الله عنه reports that to the best of his knowledge, Rasulullaah ﷺ stated, "Always put the Quraysh forwards and never step ahead of them. Had I no fear of the Quraysh becoming boastful, I would have informed them of their status in the sight of Allaah." ⁽²⁾

Hadhrat Aa'isha رضي الله عنها reports that Rasulullaah ﷺ once came to her and said, "Had I no fear of the Quraysh becoming boastful, I would have informed them of their status in the sight of Allaah." ⁽³⁾

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ mentioned, "Look for trustworthiness amongst the Quraysh because a trustworthy person from the Quraysh is superior to a trustworthy person from another tribe and a powerful person from the Quraysh (in Deen and in leadership) is twice as superior as a strong person from another tribe." ⁽⁴⁾

Hadhrat Rifaa'ah bin Raafi رضي الله عنه reports that Rasulullaah ﷺ one instructed Hadhrat Umar رضي الله عنه, "Gather my people." Hadhrat Umar رضي الله عنه gathered them at Rasulullaah ﷺ's room and then went in and asked, "O Rasulullaah ﷺ! Should I get them to enter or shall you be going out to them?" Rasulullaah ﷺ's reply was: "I shall rather go to them." When Rasulullaah ﷺ went to them, he asked, "Is there anyone here who does not belong to you?" "Yes," they replied, "Amongst us are also our allies, the children of our sisters and our slaves." Rasulullaah ﷺ said to them, "Our allies are part of us, the children of our sisters are part of us and our slaves are all part of us. Have you not heard that it is only those with Taqwa who are Allaah's friends? If you are His friends, then it is excellent. Otherwise, you should give the matter deep thought. It should not be that other people arrive on the Day of Qiyaamah with plenty of good deeds while you arrive there with sins, because of which I will have to turn away from you." Rasulullaah ﷺ then raised his hands and said, "O people! The Quraysh are trustworthy people. Allaah will therefore grab by the nostrils the person who searches for their faults and throw him into the Fire of Jahannam." Rasulullaah ﷺ repeated this thrice. ⁽⁵⁾

Harbouring Enmity for the Banu Haashim, the Ansaar and for Arabs

Hadhrat Abdullaah bin Abbaas رضي الله عنه reports that Rasulullaah ﷺ said,

(1) Ahmad, Bazaar and Tabraani. Haythami (Vol.10 Pg.23) has commented on the chain of narrators.

(2) Tabraani. Haythami (Vol.10 Pg.25) has commented on the chain of narrators.

(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.25).

(4) Tabraani and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.26).

(5) Bazaar, Ahmad and Tabraani, all reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.26).

"Harbouring enmity for the Banu Haashim and for the Ansaar lead to Kufr and harbouring enmity for Arabs is a sign of hypocrisy." (1)

The Quraysh shall be First to Meet Rasulullaah ﷺ

Hadhrat Aa'isha ؓ says, "Rasulullaah ﷺ once entered my room and said, 'O Aa'isha! Your people shall be first of my Ummah to meet me.' After Rasulullaah ﷺ sat down, I asked, 'O Rasulullaah ﷺ! May Allaah sacrifice my life for you! You had entered saying something that gave me a fright.' 'What was that?' he asked. I explained, 'You said that my people shall be the first of the Ummah to meet with you.' 'That is what I said,' Rasulullaah ﷺ confirmed. 'What will be the reason for that?' I enquired. Rasulullaah ﷺ replied, 'Death shall harvest them and people will be jealous of them.' I then asked, 'What will be the condition of people afterwards?' 'They will be like young locusts, the strong of which will devour the weak. This will continue until Qiyaamah eventually takes place over them.'"

Another narration states that Rasulullaah ﷺ said, "O Aa'isha! The first of people to be destroyed shall be your people." Hadhrat Aa'isha ؓ asked, "May Allaah sacrifice my life for you! Will it be due to poisoning?" "No," replied Rasulullaah ﷺ, "It will be their deaths that will come to this tribe of Quraysh and people will be jealous of them. They will then be the first of people to be destroyed." Hadhrat Aa'isha ؓ enquired further, "How long will life be after them?" Rasulullaah ﷺ replied, "They are the backbone of people and people will be destroyed as soon as they are destroyed." (2)

Rasulullaah ﷺ Gives Glad Tidings to those to Come After him

Hadhrat Umar ؓ narrates that he was once with Rasulullaah ﷺ when Rasulullaah ﷺ asked (the Sahabah ؓ), "Tell me whose Imaan is best from all those with Imaan." The Sahabah ؓ replied, "It is the angels, O Rasulullaah ﷺ." Rasulullaah ﷺ replied, "They are on their place and it is expected of them (to have strong Imaan). What prevents them from this when Allaah has accorded them the elevated status that He has? It is someone else." The Sahabah ؓ submitted, "O Rasulullaah ﷺ! It must then be the Ambiyaa whom Allaah has honoured with His message and Nabuwaat." Rasulullaah ﷺ again said, "They are on their place and it is expected of them. What prevents them from this when Allaah has accorded them the elevated status that He has? It is someone else."

Thereafter, the Sahabah ؓ said, "O Rasulullaah ﷺ! Then the martyrs who were martyred with the Ambiyaa?" Yet again, Rasulullaah ﷺ said, "They are on their place and it is expected of them. What prevents them from this when Allaah has accorded them the elevated status that He has? It is someone else." "Then

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.27).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.28). Tabraani in his Awsat and Bazaar have also reported the narration but there is commentary on their chains of narrators.

who?" the Sahabah رَضِيَ اللَّهُ عَنْهُمْ begged to know. Rasulullaah ﷺ explained, "People who are still in the backs of their forefathers. They will come after me and will believe in me without ever seeing me. They will believe what I say without seeing me and will practice on (the teachings recorded on) hanging pages (of the Qur'aan) that they will find. These are the people whose Imaan is best from all those who have Imaan." (1)

Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once asked, "Tell me which creation will hold the highest status in Allaah's sight on the Day of Qiyaamah." When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ submitted that it will be the angels, Rasulullaah ﷺ commented, "What prevents them from this when they are so close to their Rabb? It is someone else." "Then it must be the Ambiyaa," the Sahabah رَضِيَ اللَّهُ عَنْهُمْ said. Rasulullaah ﷺ corrected them saying, "What prevents them from this when revelation descends on them? It is someone else." When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ begged to be informed, Rasulullaah ﷺ said, "They are people who will come after you. They will believe in me without seeing me. All they will find will be hanging pages (of the Qur'aan), in which they will believe. These are the people who will hold the highest status in Allaah's sight on the Day of Qiyaamah and whose Imaan will be best in Allaah's sight on the Day of Qiyaamah." (2)

Hadhrat Abu Jumu'ah رَضِيَ اللَّهُ عَنْهُ reports that they were once having a meal with Rasulullaah ﷺ. Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ was also present and it was he who asked, "O Rasulullaah ﷺ! Is there anyone superior to us who have accepted Islaam at your hand and waged Jihaad by your side?" Rasulullaah ﷺ replied, "Yes. They are people who will come after me and will believe in me without seeing me." (3)

Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ states that he heard Rasulullaah ﷺ say, "Glad tidings for those who believe in me after having seen me and seven times glad tidings for those who believe in me without having seen me." (4)

Rasulullaah ﷺ Wishes to see his Brothers

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ said, "There will be people coming after me who will wish that they could sacrifice their families and wealth just to see me." (5)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once said, "I wish that I could see my brothers who will believe in me without seeing me." (6) Another narration states that Rasulullaah ﷺ said, "When will I meet my brothers?" "Are we not your brothers, O Rasulullaah ﷺ?" asked the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. "You are my companions," replied Rasulullaah ﷺ, "My brothers are those people who will believe in me even though they will not see me." (7)

(1) Abu Ya'la, as quoted by Haythami (Vol.10 Pg.65).

(2) Bazaar.

(3) Ahmad, Abu Ya'la and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.66).

(4) Ahmad and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.67).

(5) Bazaar. Haythami (Vol.10 Pg.66) has commented on the chain of narrators.

(6) Ahmad.

(7) Abu Ya'la. Haythami (Vol.10 Pg.66) has commented on the chain of narrators. Tabraani has reported a similar narration in his *Awsat* but Haythami has commented on the chain of narrators.

The Virtues of the Ummah of Rasulullaah ﷺ

Hadhrat Ammaar bin Yaasir ؓ reports that Rasulullaah ﷺ said, "The example of my Ummah is like the rain. It cannot be specified whether it is the first part that is better or the last part." (1)

Hadhrat Abdullaah bin Mas'ood ؓ narrates that Rasulullaah ﷺ said, "Verily Allaah has angels who travel extensively. They convey to me the greetings that my Ummah give me." Rasulullaah ﷺ then said further, "My life is best for you because you talk to me (enquire about the injunctions of Deen) and (when revelation answers your questions) you are spoken to. My death shall also be best for you because your actions will be presented to me. When I see good deeds, I shall praise Allaah for it and when I see evil, I shall beg Allaah to forgive you." (2)

Killing is the punishment of this Ummah in this World

Hadhrat Abu Burdah ؓ says, "I was sitting with Ibn Ziyaad and Abdullaah bin Yazeed ؓ as the heads of the Khawaarij were brought. Whenever a head was passed, I said, 'He is headed towards Jahannam.' Abdullaah ؓ said, 'Do not say that, dear nephew because I heard Rasulullaah ﷺ say that the punishment of this Ummah shall be in this world (thus cleansing them for the Aakhirah).'" (3)

Another narration quotes that Rasulullaah ﷺ Rasool ﷺ said, "Allaah has made killing the punishment of this Ummah in this world." (4)

In another narration, Hadhrat Abu Burdah ؓ says, "I left Ubaydullaah bin Ziyaad when I saw him meting extremely harsh punishment (to the Khawaarij). I then sat with one of the Sahabah ؓ who said, 'Rasulullaah ﷺ had mentioned that the punishment of this Ummah shall be administered by the sword.'" (5)

The Sanctity of the Blood and Wealth of the Muslims

Ahadeeth Warning Against Killing a Muslim

Hadhrat Abdullaah bin Abbaas ؓ narrates that a person was mysteriously killed during the time of Rasulullaah ﷺ. Rasulullaah ﷺ mounted the pulpit and said, "O people! How can a person be killed under mysterious circumstances when I am still in your midst? If all the inhabitants of the heavens and the earth

(1) Ahmad, Bazaar and Tabraani. Haythami (Vol.10 Pg.68) has commented on the Bazaar's chain of narrators. Bazaar and Tabraani have also reported the narration from other sources, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.68). quoting from Munaawi (Vol.5 Pg.517), Ibn Hajar has sanctioned the authenticity of the narration.

(2) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.24).

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.85).

(4) Abu Nu'aym in his *Hilya* (Vol.8 Pg.308). Tabraani has also reported the narration in his *Kabeer*, Sagheer and Awsat, reporting from reliable sources in his *Kabeer* as confirmed by Haythami (Vol.7 Pg.225).

(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.225).

connive to kill a single Muslim, Allaah shall punish them all without restraint." (1)
 Hadhrat Abu Sa'eed ؓ narrates that when a person was killed during the time of Rasulullaah ﷺ, he mounted the pulpit to address the people. Rasulullaah ﷺ thrice asked, "Does anyone know who killed the person in your midst?" When the Sahabah ؓ swore that they did not know, Rasulullaah ﷺ said, "I swear by the Being Who controls the life of Muhammad! If all the inhabitants of the heavens and the earth connive to kill a single Mu'min, Allaah shall put them all in Jahannam. Furthermore, whoever bears enmity for us, the members of my household, Allaah shall fling him headlong into Jahannam." (2)

Rasulullaah ﷺ Rebukes Hadhrat Usaama ؓ and other Sahabah ؓ for Killing People who Recited the Shahaadah

Hadhrat Usaama bin Zaid ؓ narrates, "Rasulullaah ﷺ sent us on a military expedition against a branch of the Juhayna tribe called the Banu Hurqah. We launched a surprise attack at dawn. Amongst them was a man who was the fiercest fighter when attacked and who would defend them as they retreated. One of the Ansaar and myself managed to corner him and when we overpowered him, he recited, 'Laa Ilaaha Illallaah'. While the Ansaari backed off him, I proceeded to kill him.

When the news reached Rasulullaah ﷺ, he said, 'O Usaama! Did you kill a man after he had recited 'Laa Ilaaha Illallaah'?' 'O Rasulullaah ﷺ!' I argued, 'He said it only to save himself from being killed.' Rasulullaah ﷺ however continued repeating the statement until I wished that I had become a Muslim just that day (so that I could be forgiven of the sin)." (3)

In another narration, Hadhrat Usaama ؓ says, "When we returned to Rasulullaah ﷺ and informed him of the event, he said, 'O Usaama! Who will defend you against 'Laa Ilaaha Illallaah'?' 'O Rasulullaah ﷺ!' I explained, 'He said it only to protect himself from being killed.' Rasulullaah ﷺ repeated, 'O Usaama! Who will defend you against 'Laa Ilaaha Illallaah'?' I swear by the Being Who has sent him with the truth that Rasulullaah ﷺ kept repeating himself until I wished that my life as a Muslim before this had never been. I wished that I had accepted Islaam only that day and that I had never killed him. I then said, 'I undertake a pledge with Allaah that I shall never kill any person who professes 'Laa Ilaaha Illallaah'.' 'Even after me, O Usaama?' Rasulullaah ﷺ queried. 'Even after you,' I affirmed." (4)

Yet another narration quoted that Hadhrat Usaama ؓ said, "Myself and one of the Ansaar finally cornered Mirdaas bin Nuhayk and when we drew our swords for him, he exclaimed:

“أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ”

(1) Tabraani. Haythami (Vol.7 Pg.297) has commented on the chain of narrators.

(2) Bazaar. Haythami (Vol.7 Pg.296) has commented on the chain of narrators.

(3) Ahmad, Bukhaari and Muslim.

(4) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.222).

'I testify that there is none worthy of worship but Allaah'
However, we did not withdraw from him until we killed him. When we returned to Rasulullaah ﷺ..." The rest of the narration is just like the one quoted above from Ibn Is'haaq. ⁽¹⁾

Another narration states that Rasulullaah ﷺ said, "He professed 'Laa Ilaaha Illallaah' and you still killed him?" Hadhrat Usaama ﷺ replied, "O Rasulullaah ﷺ! He said it only for fear of our weapons." Rasulullaah ﷺ asked, "Did you tear open his heart to know whether he said it for that reason or not? Who will defend you against 'Laa Ilaaha Illallaah' on the Day of Qiyaamah?" Hadhrat Usaama ﷺ says, "Rasulullaah ﷺ continued repeating the statement until I wished that I had become a Muslim just that day." ⁽²⁾

Rasulullaah ﷺ Rebukes Hadhrat Bakr bin Haaritha ﷺ as well

Hadhrat Bakr bin Haaritha ﷺ narrates, "I was once part of an expedition that Rasulullaah ﷺ dispatched. When we clashed with the Mushrikeen, I attacked a man who sought protection from me by accepting Islaam. I however killed him. When this was reported to Rasulullaah ﷺ, he became very angry and distanced himself from me until Allaah revealed the verse:

﴿وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً﴾ (سورة نساء آيت ٩٢)

It is not for *(not becoming of)* a Mu'min to kill another Mu'min except *(unless)* by mistake... {Surah Nisaa, verse 92}

(Because I had killed him in error) Rasulullaah ﷺ was then pleased with me and drew me closer." ⁽³⁾

Rasulullaah ﷺ Is Cold Towards Someone who Killed a Mu'min

Hadhrat Uqba bin Khaalid Laythi ﷺ reports that Rasulullaah ﷺ once dispatched an expedition that engaged the enemy in battle. When one of them started to flee, one of the Muslims pursued him with a drawn sword. As the man shouted, "I am a Muslim! I am a Muslim!" the Muslims paid no heed to his cries and killed him with a blow from his sword. When the news reached Rasulullaah ﷺ, he used harsh words to condemn it. These words reached the man who killed and as Rasulullaah ﷺ was delivering a lecture, he stood up and said, "O Rasulullaah ﷺ! I swear by Allaah that he said it only to save himself from being killed." Rasulullaah ﷺ however ignored the man and those in his direction and continued with his lecture. The man repeated himself saying, "O Rasulullaah ﷺ! He said it only to save himself from being killed." Rasulullaah ﷺ again ignored the man and those in his direction and continued with his lecture. When the man could bear it no more and repeated himself for a third

(1) Ibn Asaakir.

(2) Abu Dawood, Nasa'ee, Tahaawi, Abu Awaanah, Ibn Hibbaan and Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.78). Bayhaqi (Vol.8 Pg.192) has also reported the narration.

(3) Duwali, Ibn Mandah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.316).

time, Rasulullaah ﷺ turned to him with anger apparent on his face. Rasulullaah ﷺ said, "Verily Allaah has forbidden me from killing any Mu'min." This Rasulullaah ﷺ repeated thrice. ⁽¹⁾

A Verse of the Qur'aan is Revealed when Hadhrat Miqdaad رَوَاهُ Kills a man Who Recited the Shahaadah

Hadhrat Abdullaah bin Abbaas رَوَاهُ reports that Rasulullaah ﷺ once dispatched an expedition which included Hadhrat Miqdaad bin Aswad رَوَاهُ. When the Sahabah رَوَاهُ found the tribe, they discovered that all the people had fled except for a single man with plenty of wealth who remained behind. The man professed:

”أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ“

'I testify that there is none worthy of worship but Allaah'

However, Hadhrat Miqdaad رَوَاهُ still attacked and killed him. Another Sahabi رَوَاهُ said, "Have you killed someone who testifies that there is none worthy of worship but Allaah? I shall definitely report this to Rasulullaah ﷺ." When the Sahabah رَوَاهُ returned to Rasulullaah ﷺ, they said, "O Rasulullaah ﷺ! Miqdaad killed a man who testified that there is none worthy of worship but Allaah." Rasulullaah ﷺ then asked them to call for Hadhrat Miqdaad رَوَاهُ. (When he arrived) Rasulullaah ﷺ asked, "O Miqdaad! Did you kill a man who professed 'Laa Ilaaha Illallaah'? How will you fare tomorrow (on the Day of Qiyaamah) against 'Laa Ilaaha Illallaah'?" It was then that Allaah revealed the verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ آفَى إِلَيْكُمْ
السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ ۖ كَذَلِكَ
كُنْتُمْ مِنْ قَبْلُ﴾ (سورة نساء آيت ٩٤)

O you who have Imaan! When you travel in Allaah's way then verify (when people claim to be Muslims) and do not say to the one who makes his submission (to Islaam) apparent, "You are not a Mu'min!" (thereby) seeking the gains of this worldly life (to take his possessions as booty). With Allaah lies tremendous booty (rewards much better than the wealth of this world). You were the same (as the Kuffaar) before, until Allaah bestowed His favour on you (and made you Muslims).

{Surah Nisaa, verse 94}

Rasulullaah ﷺ then said to Hadhrat Miqdaad رَوَاهُ, "A Muslim man was hiding his Imaan while living with the Kuffaar but when he got the opportunity to

(1) Abu Ya'la. Haythami (Vol.7 Pg.293) has commented on the chain of narrators. Nasa'ee, Baghawi and Ibn Hibbaan have also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.491). Khateeb has also reported a similar narration in his *Muttafiq wal Muftariq*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.79), as have Bayhaqi (Vol.9 Pg.116) and Ibn Sa'd (Vol.7 Pg.48).

make it public, you went and killed him? In the same manner, you also had been hiding your Imaan while living in Makkah previously." (1)

Hadhrat Muhallim bin Jathaamah رَضِيَ اللَّهُ عَنْهُ Kills Aamir bin Athbat

Hadhrat Abdullaah bin Abu Hadrad رَضِيَ اللَّهُ عَنْهُ reports, "Rasulullaah ﷺ sent us with a party of Muslims to *Idham*. Amongst us were Abu Qataadah Haarith bin Rib'ee and Muhallim bin Jathaamah bin Qais. We left Madinah and were in the heart of *Idham* when Aamir bin Athbat Ashja'ee passed by us on his camel. He had a few goods with him and a bag of milk. When he greeted us with the greeting of Islaam, we left him alone but Muhallim bin Jathaamah attacked and killed him on account of a grudge he bore against him. He then seized his goods and bag. When we returned to Rasulullaah ﷺ, we informed him about what had happened. It was then concerning us that Allaah revealed the verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ
السَّلَامَ لَسْتَ مُؤْمِنًا ۖ تَبْتَغُونَ عَرَصَ الْحَيَاةِ الدُّنْيَا ۚ فَعِندَ اللَّهِ مَغَايِمٌ كَثِيرَةٌ ۖ
كُنتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝﴾

(سورة نساء آیت ۹۴)

O you who have Imaan! When you travel in Allaah's way then verify *(when people claim to be Muslims)* and do not say to the one who makes his submission *(to Islaam)* apparent, "You are not a Mu'min!" *(thereby)* seeking the gains of this worldly life *(to take his possessions as booty)*. With Allaah lies tremendous booty *(rewards much better than the wealth of this world)*. You were the same *(as the Kuffaar)* before, until Allaah bestowed His favour on you *(and made you Muslims)*. So verify *(any person's submission to Islaam before disbelieving him)*! Indeed Allaah is Informed of what you do *(Allaah can take you to task for being indiscriminate, for He knows your motives)*. {Surah Nisaa, verse 94} (2)

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once sent Hadhrat Muhallim bin Jathaamah رَضِيَ اللَّهُ عَنْهُ as part of an expedition. When Aamir bin Athbat met them, he greeted them with the greeting of Islaam. However, since they bore a grudge against him from the Period of Ignorance, Hadhrat Muhallim bin Jathaamah رَضِيَ اللَّهُ عَنْهُ shot an arrow that killed him. When the news reached Rasulullaah ﷺ, Hadhrat Uaynah رَضِيَ اللَّهُ عَنْهُ (in defence of Aamir) and Hadhrat Aqra رَضِيَ اللَّهُ عَنْهُ (in defence of Hadhrat Muhallim رَضِيَ اللَّهُ عَنْهُ) started debating about the issue. Hadhrat Aqra رَضِيَ اللَّهُ عَنْهُ said, "Set the precedent today (by forgiving

(1) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.9). Tabraani in his *Kabeer* and Daar Qutni in his *Afraad* have reported a similar narration.

(2) Ahmad from Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.224). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.7 Pg.8). Bayhaqi (Vol.9 Pg.115) and Ibn Sa'd (Vol.4 Pg.282) have also reported a similar narration.

him) and he will not do it in future." Hadhrat Uayyana رضي الله عنه said, "Never! By Allaah! (He should be executed so that) His women should feel the grief that my women have felt (for the death of Aamir)."

Hadhrat Muhallim رضي الله عنه then arrived wearing two sheets and sat before Rasulullaah ﷺ so that Rasulullaah ﷺ may seek Allaah's forgiveness for him. Rasulullaah ﷺ said to him, "Allaah has not forgiven you." He then stood up and left, wiping away the tears from his eyes. It was barely seven days afterwards when he passed away. **When the Sahabah رضي الله عنهم buried him, the ground brought his body back to the surface.** When the Sahabah رضي الله عنهم reported this to Rasulullaah ﷺ, he said, "The earth accepts the bodies of people much worse than your companion. However, Allaah intends to teach you people an important lesson to respect your sanctity (the sacredness of a Muslim's life)." The Sahabah رضي الله عنهم then threw the body into a crevasse between two mountains and covered it with rocks. It was then that Allaah revealed the verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ
السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ ۖ كَذَلِكَ
كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝﴾

(سورة نساء آیت ۹۴)

O you who have Imaan! When you travel in Allaah's way then verify *(when people claim to be Muslims)* and do not say to the one who makes his submission *(to Islaam)* apparent, "You are not a Mu'min!" *(thereby)* seeking the gains of this worldly life *(to take his possessions as booty)*. With Allaah lies tremendous booty *(rewards much better than the wealth of this world)*. You were the same *(as the Kuffaar)* before, until Allaah bestowed His favour on you *(and made you Muslims)*. So verify *(any person's submission to Islaam before disbelieving him)*! Indeed Allaah is Informed of what you do *(Allaah can take you to task for being indiscriminate, for He knows your motives)*. {Sura Nisaa, verse 94} ⁽¹⁾

The Earth Brings up the Body of a Man who Killed a Mu'min

Hadhrat Qabeesah bin Dhuwayb رضي الله عنه narrates that a Sahabi رضي الله عنه once attacked a group of Mushrikeen who had already been defeated. He then overpowered one of the Mushrikeen who had given up and as he was about to raise his sword over the man, the Mushrik recited, "Laa ilaaha illallaah".

However, the Sahabi رضي الله عنه did not restrain himself and killed the man. He however felt extremely distressed about killing the man. When he related the incident to Rasulullaah ﷺ, he said, "The man recited the Kalimah only to protect himself." Rasulullaah ﷺ rebuked him saying, "Did you tear open his

(1) Ibn Jareer, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.225).

heart (to see his intention for reciting the Kalimah)? It is only by the tongue that a person can express the contents of the heart." It was not long thereafter that the Sahabi ﷺ passed away. However, when he was buried, his body had surfaced by the morning. His family reported this to Rasulullaah ﷺ, who instructed them to bury him again. When they buried him for the second time, the body was again on the surface the following morning. This time when they reported it to Rasulullaah ﷺ, he said, "The earth refuses to accept his body. You should therefore throw the body down a crevasse in the mountains." (1)

The Incident of Hadhrat Khaalid bin Waleed ﷺ and the Banu Jadheema Tribe

Hadhrat Abu Ja'far Muhammad bin Ali reports that when Makkah was conquered, Rasulullaah ﷺ sent Hadhrat Khaalid bin Waleed ﷺ to invite people to Islaam and not to fight anyone. With him were several Arab tribes including the Banu Sulaym bin Mansoor and Banu Mudlaj bin Murrah tribes. When they came across the Banu Jadheema bin Aamir bin Abd Manaah bin Kinaanah tribe and they spotted Hadhrat Khaalid ﷺ, the immediately took up their weapons. Hadhrat Khaalid ﷺ said to them, "Put down your weapons because everyone has already accepted Islaam (since you cannot fight all the Arabs, you rather surrender). When the tribe laid down their weapons, they were all tied up with the order of Hadhrat Khaalid ﷺ. Many of them were then put to the sword. When the news reached Rasulullaah ﷺ, he raised his hands to the sky and said, "O Allaah! I exonerate myself from what Khaalid bin Waleed has done." Rasulullaah ﷺ then sent for Hadhrat Ali bin Abi Taalib ﷺ and instructed him saying, "O Ali! Go to those people and look into the matter, trampling the affairs of the Period of Ignorance underfoot." Hadhrat Ali ﷺ then went to them with a large sum of money that Rasulullaah ﷺ had given him. He then **compensated** the people for every life and item of property that they had lost, **even to the extent of a container from which a dog drank**. Eventually, when there was no life or article left to be compensated for, some money was still left over. Hadhrat Ali ﷺ then asked the tribe's people after completing, "Is there any life or article that has not been compensated for?" When they declared that there was nothing, Hadhrat Ali ﷺ said, "I am handing over to you this amount that has been left-over as a precaution from the side of Rasulullaah ﷺ for anything that has escaped either his or your attention. After doing this, he returned to report back to Rasulullaah ﷺ. Rasulullaah ﷺ commended him saying, "You did right and you did well." Rasulullaah ﷺ then stood up, **faced towards the Qibla and raised both his hands so high that his armpits were visible**. He then thrice repeated, "O Allaah! I exonerate myself from what Khaalid bin Waleed has done." (2)

Hadhrat Abdullaah bin Umar ﷺ states that Rasulullaah ﷺ once dispatched Hadhrat Khaalid bin Waleed ﷺ to the Banu Jadheema tribe.

(1) Abdur Razzaaq and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.316).

(2) Ibn Is'haaq.

When he invited them towards Islaam, they could not properly say that they had accepted Islaam and rather said, "We have changed our religion! We have changed our religion!" Hadhrat Khaalid ؓ then took them prisoner and handed one prisoner over to each member of his party. On one of the mornings, Hadhrat Khaalid ؓ suddenly instructed every person to execute his prisoner. Hadhrat Abdullaah bin Umar ؓ refused saying, "By Allaah! I shall never execute my prisoner and neither shall any of my companions execute theirs!"

When they returned to Rasulullaah ﷺ and informed him about what Hadhrat Khaalid ؓ had done, Rasulullaah ﷺ raised his hands towards the sky and twice repeated, "O Allaah! I exonerate myself from what Khaalid bin Waleed has done." (1)

Ibn Is'haaq says that as far as he knows, it was because of this incident that there was a dispute between Hadhrat Khaalid bin Waleed ؓ and Hadhrat Abdur Rahmaan bin Auf ؓ. Hadhrat Abdur Rahmaan bin Auf ؓ said, "You have perpetrated an act of ignorance as a Muslim." Hadhrat Khaalid ؓ responded by saying, "I had only avenged the murder of your father." "You are lying," Hadhrat Abdur Rahmaan ؓ interjected, "I had personally executed my father's murderer. You have only avenged the murder of your uncle Faakih bin Mughierah." The dispute then turned ugly and eventually reached the attention of Rasulullaah ﷺ. Rasulullaah ﷺ then said, "Take it easy, (leave these matters aside) Khaalid! Leave my companion alone for my sake because I swear by Allaah that if you possessed gold equivalent to Mount Uhud and spent it all in the path of Allaah, you would be unable to attain the reward equal to the reward that one of my companions (who are veterans of Badr) attain in a single morning or evening." (2)

The Incident between Rasulullaah ﷺ and Hadhrat Sakhar Ahmasi ؓ

Hadhrat Sakhar ؓ from the Ahmas tribe narrates that as soon as he heard that Rasulullaah ﷺ was fighting the Thaqeef tribe, he led a party of horsemen to reinforce Rasulullaah ﷺ. He however discovered that Rasulullaah ﷺ had left without conquering the territory. He then took a vow never to leave the fortress until the enemy surrendered to the command of Rasulullaah ﷺ. (True to his word) He did not leave them until they eventually submitted to the command of Rasulullaah ﷺ. Hadhrat Sakhar ؓ then wrote a letter to Rasulullaah ﷺ saying: "O Rasulullaah ﷺ! Verily the Banu Thaqeef have surrendered to your command and I am escorting them with my cavalry."

Rasulullaah ﷺ gathered Sahabah ؓ together with the announcement "As Salaatu Jaami'ah" and then prayed for the Ahmas tribe by repeating ten times, "O Allaah! Bless the Ahmas in their cavalry and infantry." When they arrived Hadhrat Mughiera bin Shu'ba ؓ addressed Rasulullaah ﷺ saying, "O Rasulullaah

(1) Ahmad, Bukhaari, Nasa'ee and Abdur Razaq.

(2) *Al Bidaayah wan Nihaayah* (Vol.4 Pg.313).

ﷺ! Sakhar has captured my aunt whereas she has also entered the fold of Islaam as the others have done." Rasulullaah ﷺ summoned Hadhrat Sakhar ﷺ and said, "O Sakhar! When people accept Islaam, they have safeguarded their blood and their wealth, **so do hand over to Mughiera his aunt.**" Hadhrat Sakhar ﷺ handed her over and asked Rasulullaah ﷺ to make over to him the oasis of the Banu Sulaym who had renounced Islaam and deserted the place. He said, "O Rasulullaah ﷺ! Hand the place over to me and my tribe to settle there." Rasulullaah ﷺ agreed and they settled there.

However, the Banu Sulaym tribe accepted Islaam again and approached Hadhrat Sakhar ﷺ to hand the oasis back to them. When he refused to do so, they went to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! After we accepted Islaam, we approached Sakhar to give us back our oasis, but he refused." Rasulullaah ﷺ then said to Hadhrat Sakhar ﷺ, "O Sakhar! When people accept Islaam, they have safeguarded their blood and their wealth, **so do hand over their oasis back to the Banu Sulaym.**" Hadhrat Sakhar ﷺ immediately complied and said, "Certainly, O Nabi of Allaah ﷺ." Rasulullaah ﷺ's face had then turned red out of shyness because he had taken from Hadhrat Sakhar ﷺ the lady as well as the oasis. ⁽¹⁾

Refraining from Killing Muslims and the Abomination of Fighting for Land

Rasulullaah ﷺ Forbids Killing anyone who Attests to the Oneness of Allaah and the Nabuwaat of Rasulullaah ﷺ

Hadhrat Aws bin Aws Thaqafi ﷺ reports that Rasulullaah ﷺ once approached them as they sat in a tent in the Masjid of Madinah. Someone then came to Rasulullaah ﷺ and whispered something to him that the others could not hear. Rasulullaah ﷺ said to him, "Go and tell them to execute him." Rasulullaah ﷺ then called the person back saying, "Did he perhaps not testify that there is none worthy of worship but Allaah and that I am the Rasul of Allaah?" When the man admitted that the person had done so, Rasulullaah ﷺ said, "Go and tell them that they should release him because I **have been commanded to fight people only until they testify** that there is none worthy of worship but Allaah and that I am the Rasul of Allaah. Once they say this, their blood and wealth is forbidden for me unless it needs to be taken for a right due to Allaah. Their reckoning will then be Allaah's responsibility." ⁽²⁾

Hadhrat Abdullaah bin Adi Ansaari ﷺ narrates that Rasulullaah ﷺ was once sitting with some people when someone came and requested permission to

(1) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.351). Ahmad, Daarmi, Ibn Raahway, Bazaar, Ibn Abi Shaybah and Tabraani have reported a similar narration, as quoted in Nabur Raya (Vol.3 Pg.412). Firyaaabi in his Musnad, Baghawi and Ibn Shaaheen have also reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.180), as has Bayhaqi (Vol.9 Pg.114).

(2) Ahmad, Daarmi, Tahaawi and Tayaalisi.

speak to Rasulullaah ﷺ in private concerning a Munaafiq who had been killed. Rasulullaah ﷺ however spoke to him loudly saying, "Did he not testify that there is none worthy of worship but Allaah?" The man's response was, "Yes, but his testimony cannot be heeded." Rasulullaah ﷺ asked further, "Did he not testify that I am the Rasul of Allaah?" Again the man replied by saying, "Yes, but his testimony cannot be heeded." Rasulullaah ﷺ then enquired, "Did he too perform salaah?" "Yes," the man replied, "but his salaah cannot be heeded." Rasulullaah ﷺ finally told him, "These are the people whom I have been prohibited from (killing)." (1)

Hadhrat Uthmaan ؓ Prohibits Fighting when he was Besieged in his House

Hadhrat Aa'isha ؓ reports, "Rasulullaah ﷺ once said, 'Call one of my companions.' I asked, 'Abu Bakr?' 'No,' replied Rasulullaah ﷺ. 'Then Umar?' I asked. 'No,' Rasulullaah ﷺ again replied. 'Then your cousin Ali?' I said. When Rasulullaah ﷺ again replied in the negative, I said, 'Then Uthmaan?' 'Yes,' Rasulullaah ﷺ replied. When Uthmaan ؓ arrived, Rasulullaah ﷺ took him aside and whispered something to him, which made Uthmaan ؓ' face grow pale. The day Uthmaan ؓ was besieged in his house (by some Muslim rebels), we asked, 'O Ameerul Mu'mineen! Should we not fight them?' He replied, 'No. Rasulullaah ﷺ undertook a pledge from me and I shall remain steadfast on it.'" (2)

Hadhrat Uthmaan ؓ narrates that Rasulullaah ﷺ said, "A Person's Blood is Forbidden unless for one of Three Reasons"

Hadhrat Abdullaah bin Umar ؓ narrates that when Hadhrat Uthmaan ؓ was besieged in his house, he looked out to the people (the rebels) and asked them, "For what reason do you want to kill me? I have heard Rasulullaah ﷺ say, 'A person's blood is forbidden unless for one of three reasons; the married man who commits adultery shall be stoned to death, the one who intentionally murders shall be executed and the one who renounces Islaam shall also be executed.' By Allaah! I have never committed adultery, neither during the Period of Ignorance nor as a Muslim. I have also never murdered anyone because of which I should be executed and I have also never renounced Islaam. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is the servant and Rasul of Allaah." (3)

Hadhrat Abu Umaamah ؓ says, "I was with Uthmaan ؓ in his house when he was under siege. From the entrance we used, we could hear what the people were talking at the Balaat. When Uthmaan ؓ entered through there

(1) Abdur Razzaaq and Hasan bin Sufyaan, as quoted in *Kanzul Ummaal* (Vol.1 Pg.78).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.181). Ibn Sa'd (Vol.3 Pg.46) has also reported the narration but in greater detail.

(3) Ahmad and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.179).

one day, for some reason, he came to us with his face pale. He said, 'Those people have just threatened to kill me. We said to him, 'Allaah shall suffice for you against them, O Ameerul Mu'mineen.' He continues, 'But why do they want to kill me when I have heard Rasulullaah ﷺ say, 'A person's blood is forbidden unless for one of three reasons; if a man renounces Islaam, commits adultery after being married or murders another without a warrant.' By Allaah! I have never committed adultery either during the Period of Ignorance or after Islaam. Since Allaah has guided me (to Islaam), I have never even wished for a replacement for my Deen and I have never murdered anyone. Why do they want to kill me?'⁽¹⁾

The Lecture Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ delivered to those who Besieged him

Hadhrat Abu Layla Kindi reports that he was present when Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ was besieged in his house and peeped through a vent in the wall and said, "O people! Do not kill me and (if I have sinned) rather get me to repent. I swear by Allaah that if you kill me, you (Muslims) shall never again be able perform salaah together nor fight the enemy as a unified force. You will then be at loggerheads until you become like this." He then interlaced his fingers. He then recited a verse of the Qur'aan (quoting the words of Hadhrat Shu'ayb رَضِيَ اللَّهُ عَنْهُ):

﴿وَقَوْمٌ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ﴾ (سورة هود آيت ٨٩)

"O my people! Let not your opposition for me cause the same punishment to afflict you as afflicted the nation of Nooh رَضِيَ اللَّهُ عَنْهُ or the nation of Hood رَضِيَ اللَّهُ عَنْهُ or the nation of Saalih رَضِيَ اللَّهُ عَنْهُ. And the nation of Loot رَضِيَ اللَّهُ عَنْهُ are not far off from you (*in memory and location*)."

{Surah Hood, verse 89}

Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ then sent for Hadhrat Abdullaah bin Salaam رَضِيَ اللَّهُ عَنْهُ to ask him what his opinion was. Hadhrat Abdullaah bin Salaam رَضِيَ اللَّهُ عَنْهُ replied, "Restraint! Restraint, (restrain your hand from the rebels) because it lends more weight to your argument (on the Day of Qiyaamah)." ⁽²⁾

The Incident between Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ when he was Under Siege

Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ was under siege, he approached him and said, "You are the leader of the masses and are in the predicament you can see. I therefore have three proposals for you. You may choose any of them you like. You may go out and fight them for

(1) Abu Dawood, Nasa'ee, Ibn Maajah and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.179). Ibn Sa'd (Vol.3 Pg.46).

(2) Ibn Sa'd (Vol.3 Pg.49).

you have many supporters with great strength and you are on the truth while they are upon falsehood. Alternatively, you may open up a door from your house apart from the one where they are stationed, from where you can mount your animal and go to Makkah. They shall never regard your blood as lawful (for them to spill) as long as you are there. Another option is that you go to Shaam where the people of Shaam are there for you as well as Mu'aawiya ﷺ."

Hadhrat Uthmaan ﷺ replied, "I cannot go out and fight them because I never want to be the first of the Ummah of Rasulullaah ﷺ to shed (the) blood (of Muslims). Although they will never regard my blood to be lawful if I go to Makkah, I have heard Rasulullaah ﷺ say, 'A man from the Quraysh will go to Makkah and be a cause of spreading irreligiousness. He shall suffer the punishment of half the universe.' I never want that man to be me. I cannot also go to Shaam although the people of Shaam and Mu'awiya are there because I shall never leave the place of Hijrah and the proximity of Rasulullaah ﷺ." (1)

Hadhrat Uthmaan ﷺ Forbids some of the Sahabah ﷺ From Fighting when he was Under Siege

Hadhrat Abu Hurayrah ﷺ reports that he entered Hadhrat Uthmaan ﷺ's house when he was under siege and said, "O Ameerul Mu'mineen! It has now become permissible for you to fight these rebels." Hadhrat Uthmaan ﷺ asked, "O Abu Hurayrah! Would you like to kill all of mankind including myself?" "Certainly not," replied Hadhrat Abu Hurayrah ﷺ. Hadhrat Uthmaan ﷺ then said, "By Allaah! If you kill a single person it is tantamount to killing all of mankind." Hadhrat Abu Hurayrah ﷺ then returned without fighting. (2)

Hadhrat Abdullaah bin Zubayr ﷺ entered Hadhrat Uthmaan ﷺ's house and said, "O Ameerul Mu'mineen! In your house you have such a group of people who will attract the help of Allaah (when fighting the rebels) even though they may be few in number. Please issue the command so that we may fight." Hadhrat Uthmaan ﷺ said, "I am pleading to every man in the name of Allaah that he should not have his blood spilt for me and should not spill the blood of another for me." Another narration states that Hadhrat Abdullaah bin Zubayr ﷺ said to Hadhrat Uthmaan ﷺ, "Fight them because Allaah has made it permissible for you to fight them." Hadhrat Uthmaan ﷺ replied, "Never! I swear by Allaah that I shall never fight them." (3)

Hadhrat Abdullaah bin Aamir ﷺ narrates that when he was under siege in his house, Hadhrat Uthmaan ﷺ said, "The one most useful to me is he who restrains his hand and his weapon." (4)

Hadhrat Zaid bin Thaabit ﷺ approached Hadhrat Uthmaan ﷺ and said,

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.211). Haythami (Vol.7 Pg.230) has commented on the chain of narrators.

(2) Ibn Sa'd (Vol.3 Pg.48) as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.25).

(3) Ibn Sa'd (Vol.3 Pg.49)

(4) Ibn Sa'd (Vol.3 Pg.48).

"The Ansaar are at your door saying, 'If you permit, we shall be the helpers of the cause of Allaah! If you permit, we shall be the helpers of the cause of Allaah!'" Hadhrat Uthmaan ؓ refused their offer saying, "If they intend fighting, then I give no permission." (1)

Hadhrat Ibn Seereen says, "With Hadhrat Uthmaan ؓ in the house were seven hundred men. Had he left them (to fight), they would have crushed the rebels with the permission of Allaah, completely removing them from the boundaries of Madinah. Amongst them was Hadhrat Abdullaah bin Umar ؓ, Hadhrat Hasan bin Ali ؓ and Hadhrat Abdullaah bin Zubayr ؓ." (2)

Hadhrat Abdullaah bin Saa'idah ؓ reports that Hadhrat Sa'eed bin Al Aas ؓ came to Hadhrat Uthmaan ؓ and said, "O Ameerul Mu'mineen! For how long will you restrain our hands? These people have eaten at us. While some of them have fired arrows at us, others have thrown stones at us and some have even drawn their swords. Please give us the command (to fight)." Hadhrat Uthmaan ؓ replied, "I have no intention of fighting them even though I know that I will be safe from them if I do so. I prefer to rather hand them over to Allaah together with those who instigated them against me because we will all be gathered together before our Rabb. As for fighting them, I swear by Allaah that I shall never issue the command." Hadhrat Sa'eed ؓ said, "By Allaah! I shall never be asking anyone about you ever." He then left and fought until he sustained a fatal wound to his head. (3)

Hadhrat Sa'd bin Abi Waqqaas ؓ Restrains Himself from Fighting

Hadhrat Aamir the son of Hadhrat Sa'd bin Abi Waqqaas ؓ approached his father and asked, "Dear father! People are fighting for the world and you are sitting here?" "Dear son," Hadhrat Sa'd ؓ replied, "are you instructing me to become a leader of anarchy? By Allaah! I shall never participate unless I am given a sword that when raised over a Mu'min, it misses him without injury and when raised over a Kaafir, it kills him (since this cannot be found, I cannot participate). I have heard Rasoolullaah ﷺ say, "Verily Allaah loves the independent person who is inconspicuous and possesses Taqwa." (4)

Hadhrat Ibn Seereen narrates that someone once asked Hadhrat Sa'd bin Abi Waqqaas ؓ, "Why don't you take up arms because you are one of the consultative assembly and more deserving of the Khilaafah than others?" Hadhrat Sa'd ؓ replied, "I shall never fight until you give me a sword that has two eyes, a tongue and two lips and which can differentiate between a Mu'min and a Kaafir (so that it kills only Kuffaar and not Mu'mineen). I used to wage Jihaad at a time when I knew that it was really Jihaad (the fighting taking place now is not

(1) Ibn Sa'd (Vol.3 Pg.48).

(2) Ibn Sa'd (Vol.3 Pg.49).

(3) Ibn Sa'd (Vol.5 Pg.23).

(4) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol. Pg.283). Abu Nu'aym in his *Hilya* (Vol.1 Pg.94) has reported a similar narration.

against Kuffaar and is waged with ulterior motives)." (1)

The Incident Between Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ, Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ and another Person About not Fighting

Hadhrat Ibraheem Taymi reports from his father that after eating a full meal, Hadhrat Usaama bin Zaid رَضِيَ اللَّهُ عَنْهُ said, "I shall never fight anyone who recites 'Laa Ilaaha Illallaah'." Hadhrat Sa'd bin Maalik (bin Abi Waqqaas) رَضِيَ اللَّهُ عَنْهُ then remarked, "By Allaah! I shall also never fight a man who recites 'Laa Ilaaha Illallaah'." Another man then said to the two of them, "Does Allaah not say:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ (سورة انفال آيت ٣٩)

Fight them until no corruption (kufr and shirk) exists and all religion (worship) is for Allaah. {Surah Anfaal, verse 39}

The two Sahabah رَضِيَ اللَّهُ عَنْهُم replied, "We did fight until no corruption existed and until all religion was for Allaah." (2)

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ Restrains Himself from Fighting During the Troubled times of Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Naafi reports that two men approached Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ during the period of Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ when fighting was raging. They asked, "People are dying while you are the son of Umar رَضِيَ اللَّهُ عَنْهُ and a companion of Rasulullaah ﷺ? What prevents you from going out (and fighting)?" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ replied, "What prevents me is that Allaah has made the blood of my brother Haraam (for me to spill)." They argued, "Does Allaah not say:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ (سورة انفال آيت ٣٩)

'Fight them until no corruption exists and all religion (worship) is for Allaah.'?" {Surah Anfaal, verse 39}

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ replied, "We did fight until no corruption existed and until all religion was for Allaah. However, you people are fighting so that corruption should appear and so that religion should be for others besides Allaah. (3)

Another narration states that a man approached Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and said, "O Abu Abdur Rahmaan! What makes you perform Hajj one year, Umrah the following year but leaving out waging Jihaad in the path of Allaah whereas you know what encouragement Allaah has given for it?" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ replied, "Dear nephew! Islaam is founded on five

(1) Tabraani. reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.299). Abu Nu'aym in his *Hilya* (Vol.1 Pg.94) and Ibn Sa'd (Vol.3 Pg.101) have also reported the narration.

(2) Ibn Sa'd (Vol.4 Pg.48), as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.309).

(3) Bukhaari (Pg.648).

pillars; Imaan in Allaah and His Rasool ﷺ, five salaah, fasting in Ramadhaan, paying zakaah and performing Hajj." The person enquired further, "O Abu Abdur Rahmaan! Have you not heard that Allaah says in His Book:

﴿وَأِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ﴾ (سورة الحجرات آيت ٩)

If two groups of Mu'mineen fight each other, then reconcile between them. (However, despite your efforts to reconcile,) If the one group transgresses against the other, then fight that (transgressing) group until they return to (the obedience of) Allaah's command (to live in peace and harmony with other Muslims). {Surah Hujuraat, verse 9}

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ﴾ (سورة انفال آيت ٣٩)

'Fight them until no corruption exists and all religion (worship) is for Allaah.'? {Surah Anfaal, verse 39}

Hadhrat Abdullaah bin Umar رضى الله عنه replied, "We did that during the time of Rasulullaah ﷺ when the adherents to Islaam were few. Because of his Deen, a person was put through trials either when the Kuffaar killed him or tortured him. The people of Islaam eventually increased in number and there no longer remained any corruption."

The person then asked, "Then what is your opinion about Ali رضى الله عنه and Uthmaan رضى الله عنه?" Hadhrat Abdullaah bin Umar رضى الله عنه replied, "As for Uthmaan رضى الله عنه, Allaah has forgiven him whereas you people do not like him to be forgiven. As for Ali رضى الله عنه, he was the cousin of Rasulullaah ﷺ as well as his son-in-law." Pointing with his hand, Hadhrat Abdullaah bin Umar رضى الله عنه then said, "That house you see was his."

Yet another narration states that a person once asked Hadhrat Abdullaah bin Umar رضى الله عنه, "O Abu Abdur Rahmaan! Have you not heard Allaah mention in the Qur'aan:

﴿وَأِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ﴾ (سورة الحجرات آيت ٩)

If two groups of Mu'mineen fight each other, then reconcile between them. (However, despite your efforts to reconcile,) If the one group transgresses against the other, then fight that (transgressing) group until they return to (the obedience of) Allaah's command (to live in peace and harmony with other Muslims). {Surah Hujuraat, verse 9}

What prevents you from fighting as Allaah has instructed in his Book?" Hadhrat Abdullaah bin Umar رضى الله عنه replied, "Dear nephew! I prefer not to fight and be criticised for not practising on this verse rather than being criticised for being guilty of perpetrating what Allaah says in the verse:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ

لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾ (سورة نساء: آيت ٩٣)

Whoever purposely murders a Mu'min (*regarding his act as a permissible act*), his punishment shall be Jahannam where he shall live forever. Allaah shall be angry with him, curse him and prepare for him a dreadful punishment. {Surah Nisaa, verse 93}

The man then argued, "But Allaah also says:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ (سورة انفال آيت ٣٩)

'Fight them until no corruption exists and all religion (*worship*) is for Allaah.'? " {Surah Anfaal, verse 39}

To this, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ replied, ""We did that during the time of Rasulullaah ﷺ..." The narration then proceeds like the one quoted above.⁽¹⁾

Another narration adds that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ asked the man, "Do you know what is meant by 'corruption'? Muhammad ﷺ used to fight against the Mushrikeen and fighting them is (fighting) 'corruption'. It was nothing like how you fight nowadays for land."⁽²⁾

What Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ and Ibn Safwaan رَضِيَ اللَّهُ عَنْهُ Concerning his Reluctance to pledge allegiance to Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abul Aaliya Baraa reports that Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Safwaan رَضِيَ اللَّهُ عَنْهُ were one day sitting in the Hateem when Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ passed by while performing Tawaaf. One of them said to the other, "Do you think that there is anyone alive who is better than that man?" He then asked another man to call Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ when he had completed his Tawaaf. When Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ completed his Tawaaf and had performed the two Rakaahs, the messenger that the two Sahabah رَضِيَ اللَّهُ عَنْهُ had sent approached him saying, "Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ and Abdullaah bin Safwaan رَضِيَ اللَّهُ عَنْهُ over there are calling for you." When Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ came to them, Hadhrat Abdullaah bin Safwaan رَضِيَ اللَّهُ عَنْهُ asked, "O Abu Abdur Rahmaan! What prevents you from pledging allegiance to the Ameerul Mu'mineen (Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ) when the people of Makkah, Madinah, Yemen, Iraq and most of the people of Shaam have already pledged their allegiance to him?" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ replied, "By Allaah! I shall never pledge my allegiance to you as long as the swords you hang over your necks are dripping with the blood of Muslims."⁽³⁾

(1) Bukhaari and Abu Nu'aym in his *Hilya* (Vol.1 Pg.292).

(2) *Tafseer* of Ibn Katheer (Vol.2 Pg.308).

(3) Bayhaqi (Vol.8 Pg.192).

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ Refuses to Allow People to pledge their allegiance to him

Hadhrat Hasan says that when the Muslims were plunged in problems, they approached Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and said, "You are a leader, the son of a leader and the people are happy with you. Why don't you come forward and allow people to pledge their allegiance to you?" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ replied, "Never! By Allaah! As long as there is life in me, not even as much as a cupper's cupful of blood will be spilt for my sake." People later came and threatened him saying, "By Allaah! If you do not come out (to have the pledge of allegiance taken at your hand), you will be killed here on you bed." (Undeterred by the threat) Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ gave the same reply as he did the first time. Hadhrat Hasan continues, "By Allaah! Until Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ passed away, the people were unable to attain their objectives through him." ⁽¹⁾

The Statement of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ Concerning Unity and Disunity

Hadhrat Khaalid bin Sumayr narrates that some people once said to Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, "Why don't you set matters right for the people (by taking the reins of Khilaafah) **because they are all happy with you.**" He said to them, **"What if someone in the East opposes me?"** They replied, "If anyone stands up in opposition, he will be killed because what is the death of one person for the sake of the Ummah's unity?" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ then remarked, "By Allaah! If the entire Ummah of Muhammad ﷺ take hold of the shaft of a spear and I take hold of the head at the expense of a single person losing his life, I would not like it even if I were given the world and all its contents." ⁽²⁾

Hadhrat Qatan reports that a man once came to Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and said, "No person has done worse for the Ummah of Muhammad ﷺ than you!" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ responded by saying, "Why is that? By Allaah! I have neither spilt their blood, divided their unity nor broken their strength." The man then proposed, "If you choose (to become Khalifah) no two persons would differ on the decision (everyone is pleased to have you as Khalifah)." Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ replied, "I would never like the Khilaafah to come to me when one man is saying 'no' and another 'why not'." ⁽³⁾

Hadhrat Qaasim bin Abdur Rahmaan reports that during the first period of strife ⁽⁴⁾, the people once approached Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ saying, "Are you not going out to fight?" He replied, "I fought at a time when there were idols between the Hajar Aswad and the door of the Kabah until Allaah wiped

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.293) and Ibn Sa'd (Vol.4 Pg.111).

(2) Ibn Sa'd (Vol.4 Pg.111).

(3) Ibn Sa'd (Vol.4 Pg.111).

(4) The time when Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ were at war.

them out from the land of the Arabs. I do not like to fight people who recite 'Laa Ilaaha Illallaah'." The people then accused him saying, "By Allaah! That is not at all your view. All you want is for the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to kill each other off so that when none beside yourself is left, the people should say, 'Pledge allegiance to Abdullaah bin Umar to lead the Mu'mineen.'" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ responded by saying, "I have no such inclinations within me. All I want is that when you say (حَيَّ عَلَى الصَّلَاةِ) ('Come to salaah'), I want to respond and when you say (حَيَّ عَلَى الْفَلَاحِ) ('Come to success') I want to respond. Furthermore, when you divide, I do not wish to associate with you but when you unite, I shall never separate from you." (1)

Hadhrat Naafi narrates that during the time when Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ was struggling for the Khilaafah and when the Khawaarij and Khashabiyyah sects were on the increase, someone said to Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, "Why do you perform salaah with those people and the others when they are killing each other (yet you do not fight with either group)?" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ replied, "I respond to the one who says ('Come to salaah') and to the one who says (حَيَّ عَلَى الصَّلَاةِ) ('Come to success'). However, when someone says, (حَيَّ عَلَى الْفَلَاحِ) 'Come to kill your brother Muslim and take his wealth', I respond with a definite 'No'." (2)

Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ Dislikes Killing Mu'mineen and Reconciles with Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abul Ghareef says, "Twelve thousand of us were part of the frontline forces of Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ. Abu Umrata was our commander and in our eagerness to fight the forces from Shaam, our swords were almost dripping with their blood. When the news reached us about the truce that Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ had made, it seemed as if our backs had been broken with the rage and frustration of it. When Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ came to Kufa, one of our men called Abu Aamir Sufyaan bin Layl stood up and said, 'As Salaamu Alaykum, O humiliator of the Mu'mineen!' 'Do not say that, O Abu Aamir,' Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ said, 'I have not humiliated the Mu'mineen but merely disliked killing them in pursuit of land.'" (3)

Hadhrat Sha'bi narrates that when Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ entered into a truce, Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ, "Stand up and address the people and inform them of your standpoint." Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ then stood up and addressed the people saying, "All praise is due to Allaah Who has used us (our elders) to guide our former ones and has now used us to save the blood of our latter ones. Behold! Indeed the most intelligent one is the one with the most Taqwa and the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.294).

(2) Ibn Sa'd (Vol.4 Pg.125).

(3) Haakim (Vol.3 Pg.157). Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.372) and Khateeb Baghdaadi have also reported the narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.19).

most helpless one is the sinner. The matter concerning which I had been disputing with Mu'aawiya was either rightfully his or rightfully mine. I have however forsaken my right for the good of the Ummah of Muhammad ﷺ and to save their lives." He then turned to Hadhrat Mu'aawiya ﷺ and addressed him with the verse:

﴿وَأَنْ أَدْرِي لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ﴾ (سورة انبياء آيت ١١)

"I have no idea whether it is a test for you or an enjoyment until a stipulated time." {Surah Ambiyaa, verse 111}

He then descended. Hadhrat Amr ﷺ then said to Hadhrat Mu'aawiya ﷺ, "This is exactly what you wanted." (1)

What Hadhrat Hasan ﷺ said to Hadhrat Jubayr bin Nufayr Concerning the Khilaafah

Hadhrat Jubayr bin Nufayr ﷺ narrates that he once said to Hadhrat Hasan bin Ali ﷺ, "The people say that you desire the Khilaafah." Hadhrat Hasan ﷺ replied, "When I had all the Arab leaders in my hand and they were prepared to fight whom I wished to fight and make peace with whom I wanted to make peace, I forsook the post for the pleasure of Allaah and to save the blood of the Ummah of Muhammad ﷺ. Would I now venture to snatch away the Khilaafah with the displeasure of the people of Hijaz?" (2)

Hadhrat Ayman Asadi ﷺ Refuses to Fight with Marwaan

Hadhrat Aamir Sha'bi reports that when Marwaan fought Dahhaak bin Qais, he sent a message to Hadhrat Ayman bin Khuraym Asadi ﷺ, saying, "We would like you to fight by our side." However, Hadhrat Ayman ﷺ sent a reply stating, "Verily my father and my uncle fought in Badr and they both took an undertaking from me never to fight anyone who recites 'Laa Ilaaha Illallaah'. I shall fight alongside you only on condition that you bring me a certificate that guarantees me freedom from Jahannam." "Get lost!" Marwaan said to Hadhrat Ayman ﷺ before he started using bad language against the Sahabi ﷺ. Hadhrat Ayman ﷺ then recited some couplets (which mean):

*"I cannot fight someone who performs salaah
for the sake of another king from the Qutaysh
For me to fight another Muslims for no reason
shall give me no benefit as long as I live
While he has his kingdom and I am burdened with a sin
May Allaah save me from such ignorance and foolishness"* (3)

(1) Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.374). Haakim (Vol.3 Pg.175) and Bayhaqi (Vol.8 Pg.173) have also reported the narration.

(2) Haakim (Vol.3 Pg.170), reporting from reliable sources as confirmed by Dhahabi.

(3) Abu Ya'la, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.296). Tabraani has reported a similar narration with slight differences in the wording of the couplets. Bayhaqi (Vol.8 Pg.193) has also reported a similar narration.

What Hadhrat Hakam bin Amr ﷺ said to Hadhrat Ali ﷺ

A messenger from Hadhrat Ali ﷺ once came to Hadhrat Hakam bin Amr ﷺ with a message saying, "Verily you are most worthy of assisting me in this matter of Khilaafah." Hadhrat Hakam ﷺ's reply was, "I have heard my good friend who was your cousin ﷺ say that when matters are like this (with Muslims fighting each other), it is best for you to take up a wooden sword. I have therefore already taken up a wooden sword." (1)

Hadhrat Abdullaah bin Abu Awfa ﷺ Refuses to Fight for Yazeed

Hadhrat Abu Ash'ath San'aani narrates, "Yazeed bin Mu'aawiya once sent me to Hadhrat Abdullaah bin Abu Awfa ﷺ. With him were many Sahabah ﷺ when I asked, 'What would you command the people to do?' He replied, 'Abul Qasim ﷺ advised me that if I ever see such things happening (Muslims fighting Muslims), I should go to Mount Uhud, break my sword and remain seated in my house. 'What if someone barges into my house (to kill me)?' I asked. Rasulullaah ﷺ replied, 'Then go to the inner room of your house and if they barge in there too, then sit on your knees (preparing for death) and say, 'Take my sins together with yours (by killing me) so that you may become one of the inmates of Jahannam. Such is the punishment for the oppressors.' I have already broken my sword and if anyone barges into my house, I shall enter the inner room. If they then enter the inner room, I shall sit on my knees and say to them what Rasulullaah ﷺ told me to say.'" (2)

Hadhrat Muhammad bin Maslamah ﷺ Abides by the Advice of Rasulullaah ﷺ

Hadhrat Muhammad bin Maslamah ﷺ reports that Rasulullaah ﷺ said, "When you see people fighting for worldly wealth, take your sword to the largest boulder in Harrah and strike it on the boulder until it breaks. Then remain sitting in your home until the hand of a sinner reaches you (to kill you) or until death puts an end to you." Hadhrat Muhammad bin Maslamah ﷺ then said, "I have already practised on this command of Rasulullaah ﷺ." (3)

Hadhrat Muhammad bin Maslamah ﷺ says, "Rasulullaah ﷺ gave me a sword and said, 'O Muhammad bin Maslamah! Use this sword to wage Jihaad in the path of Allaah until the time when you see two parties of the Muslims fighting each other. You should then hit it against a rock until it breaks. Thereafter, you should remain sitting in your home until death puts an end to you or until the hand of a sinner reaches you (to kill you).'" After the martyrdom of Hadhrat Uthmaan ﷺ, when the affairs of people took the turn it did, Hadhrat

(1) Tabraani. Haythami (Vol.7 Pg.301) has commented on the chain of narrators.

(2) Bazaar. Haythami (Vol.7 Pg.300) has commented on the chain of narrators.

(3) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.301).

Muhammad bin Maslamah رَضِيَ اللَّهُ عَنْهُ went to a rock in his courtyard and struck his sword on it until it was broken. ⁽¹⁾

The Statement of Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ Concerning Fighting

Hadhrat Rib'ee reports that at the funeral of Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ, he overheard someone saying, "The person on this bier once said, 'I have no doubts about what I heard Rasulullaah ﷺ say. Therefore, if you people start fighting amongst yourselves, I shall enter my home and if anyone barges in, I shall tell him, '(You may kill me and) Take with you my sins coupled with your own.'"⁽²⁾

The Incident Between Hadhrat Muaa'wiya رَضِيَ اللَّهُ عَنْهُ and Hadhrat Waa'il bin Hujar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Waa'il bin Hujar رَضِيَ اللَّهُ عَنْهُ says, "When we heard about the appearance of Rasulullaah ﷺ, I left with a delegation from my tribe. When we reached Madinah, I met the companions of Rasulullaah ﷺ before meeting him. They said, 'Rasulullaah ﷺ had already given us the glad tidings of your arrival three days ago. He informed us that Waa'il bin Hujar would be coming to us.' Rasulullaah ﷺ then met me, welcomed me and called me close to him. He spread out his shawl for me and made me sit on it. He then summoned the people and when they gathered, he mounted the pulpit, taking me along with him. As I sat just below him, he praised Allaah and then said, 'O people! This is Waa'il bin Hujar who has come from a far off place. He has come from Hadhramout out of his own free will and without any compulsion. He is from royal descent. May Allah bless you, O Waa'il bin Hujar and your children.' Rasulullaah ﷺ then dismounted.

Rasulullaah ﷺ then gave me a place to settle that was a bit far from Madinah and instructed Mu'aawiya bin Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ to settle me there. He therefore left with me and when we were on the road, he said, 'O Waa'il! The hot sand is burning the soles of my feet, so please allow me to ride with you.' I replied, 'I am not selfish with this camel, but because you are not of royal birth, I would not like to spoil my name (by riding the same animal) with you.' Mu'aawiya رَضِيَ اللَّهُ عَنْهُ then requested, 'Then throw me your shoes so that I may have some protection from the sun.' I replied, 'I am not selfish with these shoes, but because you are not one who wears royal attire, I would not like to spoil my name with you.'"

The narration continues to the point where it says that when Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ became Ameerul Mu'mineen, he dispatched an expedition a man from the Quraysh called Busr bin Artaat saying, "Since I have now annexed the entire region, I want you to leave with your army. When you leave the borders of Shaam, draw your sword and kill anyone who refuses to pledge allegiance to me. Proceed in this manner to Madinah and even when you enter Madinah, I want

(1) Ibn Sa'd (Vol.3 Pg.20).

(2) Ahmad. Haythami (Vol.7 Pg.301) has commented on the chain of narrators.

you to kill anyone who refuses to pledge allegiance to me. And if you find Waa'il bin Hujar ﷺ still alive, bring him to me.

Busr did as commanded and finding Hadhrat Waa'il ﷺ still alive, he brought him to Hadhrat Mu'aawiya ﷺ. Hadhrat Mu'aawiya ﷺ issued instructions that Hadhrat Waa'il ﷺ be given royal welcome and after permitting him to his court, allowed him to sit on his throne. Hadhrat Mu'aawiya ﷺ then asked, "Is this throne of mine not better than your camel?" Hadhrat Waa'il ﷺ replied, "O Ameerul Mu'mineen! I was just newly out of ignorance and kufr at the time and that was the way we lived during the Period of Ignorance. Allaah then brought Islaam to us and Islaam has concealed all that I did."

Hadhrat Mu'aawiya ﷺ asked further, "Then what prevented you from assisting me when Uthmaan ﷺ trusted you so much and even made you his son-in-law?" Hadhrat Waa'il ﷺ replied, "Because you fought a man who was closer to Uthmaan ﷺ than yourself. Hadhrat Mu'aawiya ﷺ remarked, "How can he be closer to Uthmaan ﷺ than me when I am more closely related to Uthmaan ﷺ?" Hadhrat Waa'il ﷺ replied, "Rasulullaah ﷺ forged a bond of brotherhood between Uthmaan ﷺ and Ali ﷺ and the bond of brotherhood is stronger than the bond of being a cousin (as you are). Furthermore, I did not want to fight any of the Muhaajireen." Hadhrat Mu'aawiya ﷺ asked, "Are we not Muhaajireen as well?" Hadhrat Waa'il ﷺ replied, "Did we not stay away from both groups? Another strong reason is that I was once with Rasulullaah ﷺ with a large group when he looked towards the east. He then looked back saying, 'Tribulations shall come to you like the many portions of a dark night. They will be extremely difficult and unpleasant and will appear very fast.' I was the only one who asked, 'O Rasulullaah ﷺ! What will these tribulations be?' He replied, 'O Waa'il! When two swords cross in Islaam, stay away from either one.'"

Hadhrat Mu'aawiya ﷺ then said, "Have you now become a Shi'ee (staunch supporter of Hadhrat Ali ﷺ)?" "No," replied Hadhrat Waa'il ﷺ, "I have only become a well-wisher of the Ummah." Hadhrat Mu'aawiya ﷺ said, "Had I heard this before, I would have never sent for you." Hadhrat Waa'il ﷺ then informed Hadhrat Mu'aawiya ﷺ, "Did you not see what Muhammad bin Maslama ﷺ did when Uthmaan ﷺ was martyred? He took his sword to a rock and hit it until it broke." Hadhrat Mu'aawiya ﷺ remarked, "They (the Ansaar) are after all people who have to be tolerated." Hadhrat Waa'il ﷺ responded by saying, "Then what will you do about the statement of Rasulullaah ﷺ 'Whoever loves the Ansaar loves them because of his love for me and whoever hates the Ansaar hates them because of his hatred for me.'"

Hadhrat Mu'aawiya ﷺ's next statement was, "Choose whichever city you please (to live in) because you cannot return to Hadhramout." Hadhrat Waa'il ﷺ replied, "My tribesmen are in Shaam while my family members are in Kufa." Hadhrat Mu'aawiya ﷺ commented, "A single member of you family is

worth more than ten tribesmen." Hadhrat Waa'il رَضِيَ اللَّهُ عَنْهُ said, "(After migrating) I have never returned happily to Hadhramout. It is also not appropriate for a Muhaajir to return to the place he migrated from except with good reason." "What is your good reason?" questioned Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ. Hadhrat Waa'il رَضِيَ اللَّهُ عَنْهُ replied, "The statement of Rasulullaah ﷺ concerning the tribulations. Because of your disputes, I have kept away from you but as soon as you unite, I shall come to you. This is the good reason."

Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ then offered, "I intend making you the governor of Kufa, so proceed there." "I cannot assume a post of governorship from anyone after Rasulullaah ﷺ," Hadhrat Waa'il رَضِيَ اللَّهُ عَنْهُ replied, "Did you not see that when Abu Bakr رَضِيَ اللَّهُ عَنْهُ wanted to appoint me as governor, I refused? Thereafter, when Umar رَضِيَ اللَّهُ عَنْهُ wanted to appoint me as governor, I refused as well and even when Uthmaan رَضِيَ اللَّهُ عَنْهُ wanted to appoint me as governor, I refused yet again. Despite all of this, I never forsook the pledge of allegiance I took to any of them. The letter of Abu Bakr رَضِيَ اللَّهُ عَنْهُ came to me when the people from my region had forsaken Islaam and I stood up (to fight in Jihaad) amongst them until Allaah returned them all to the fold of Islaam. This I did without having to fill the post of governorship."

Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ then sent for Hadhrat Abdur Rahmaan bin Ummul Hakam رَضِيَ اللَّهُ عَنْهُ and said to him, "I have made you the governor of Kufa. Go there with Waa'il bin Hujar, honour him and fulfil his needs." Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ said, "O Ameerul Mu'mineen! Your opinion of me is not a good one. You have commanded me to honour someone whom I have seen being honoured by Rasulullaah ﷺ, Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Umar رَضِيَ اللَّهُ عَنْهُ and Uthmaan رَضِيَ اللَّهُ عَنْهُ and yourself." This statement made Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ very happy. Hadhrat Waa'il رَضِيَ اللَّهُ عَنْهُ then proceeded to Kufa with Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ and it was not long thereafter that he passed away. ⁽¹⁾

The Statement of Hadhrat Abu Barzah Aslami رَضِيَ اللَّهُ عَنْهُ about the Fight Between Marwaan and Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abul Minhaal reports, "When Ibn Ziyaad was expelled (from Basrah when Yazeed passed away), Marwaan seized power in Shaam, Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ seized power in Makkah and a group calling themselves the 'Qurraa' took control of Basrah. My father was extremely grieved about the situation and said (to me), 'May you have no father! Let us go to the companion of Rasulullaah ﷺ Abu Barzah Aslami رَضِيَ اللَّهُ عَنْهُ.' I then accompanied him and when we entered the house, we found Abu Barzah رَضِيَ اللَّهُ عَنْهُ sitting in the shade of his balcony that was constructed from bamboo. It was an extremely hot day and we also sat down with him. My father started speaking about general matters until he finally got to ask, 'O Abu Barzah! Do you not see (what is happening)? Do

(1) Tabraani in his *Sagheer* and *Kabeer*. Haythami (Vol.9 Pg.376) has commented on the chain of narrators.

you not see (what is happening)?'

The first thing that Abu Barzah رَضِيَ اللَّهُ عَنْهُ said was, 'I hope to be rewarded by Allaah for becoming extremely angry with the tribes of the Quraysh. O little Arab tribes! You know well the times when you were plunged in ignorance. Those were times when you were few in number, you were disgraced and astray. Allaah then elevated you with Islaam and with Muhammad ﷺ until you reached the heights you now enjoy. It is only the love of this world that has corrupted you. I swear by Allaah that the one in Shaam (Marwaan) is fighting only for worldly gain. I swear by Allaah that the one in Makkah (Ibn Zubayr رَضِيَ اللَّهُ عَنْهُ) is fighting only for worldly gain. I swear by Allaah that those around you (in Basrah) whom you call the Qurraa are fighting only for worldly gain.'

When Abu Barzah رَضِيَ اللَّهُ عَنْهُ had condemned everyone, my father asked, 'What would you then tell us to do in such situation?' Abu Barzah رَضِيَ اللَّهُ عَنْهُ replied, 'Today I see none better than the group who are attached to the ground.' Saying this, he pointed to the ground. He then continued, 'They are those whose bellies are empty of the wealth of others and whose backs are not burdened by the blood of others.'⁽¹⁾

The Statement of Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ Concerning Killing

Hadhrat Thamar bin Attiyya reports that Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ once said to someone, "Will it please you to kill someone who is the worst of sinners?" When the man replied in the affirmative, Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ remarked, "In that case, you will be an even worse sinner than he."⁽²⁾

Abstaining from Wasting the Life of a Muslim

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once asked him, "What do you do when you lay siege to any city?" Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ replied, "We first make a strong shield from leather and send one of our men." "Now tell me," Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ continued, "What if rocks are thrown at him?" "He will then be killed," replied Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "Never do that! I swear by the Being Who controls my life! It will never please me if you conquer a city of four thousand warriors at the expense of wasting the life of single Muslim."⁽³⁾

Rescuing a Muslim from the Clutches of the Kuffaar

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "More than having control over the entire Arabian peninsula, I prefer rescuing a single Muslim from the clutches of the Kuffaar."⁽⁴⁾

(1) Bayhaqi (Vol.8 Pg.193). Bukhaari, Isma'eeli and Ya'qoob bin Sufyaan have reported a similar narration, as quoted in Fat'hul Baari (Vol.13 Pg.57).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.280).

(3) Bayhaqi (Vol.9 Pg.42). Shaafi'ee has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.312).

Frightening a Muslim

Rasulullaah ﷺ Forbids Frightening a Muslim

Hadhrat Abul Hasan رَضِيَ اللَّهُ عَنْهُ was a Sahabi who participated in the Pledge of Aqabah as well as in the Battle of Badr. He says, "We were sitting with Rasulullaah ﷺ when a man stood up (to leave), forgetting his shoes behind. Another person took his shoes and put it beneath him. When he returned, he then asked the others where his shoes were, they replied that they had not seen it. (After the Sahabi رَضِيَ اللَّهُ عَنْهُ worriedly searched for his shoes) The other Sahabi رَضِيَ اللَّهُ عَنْهُ (who hid it away) said, "Here are they." Rasulullaah ﷺ then remarked, "How will you answer (on the Day of Qiyaamah) for frightening a Mu'min?" The Sahabah رَضِيَ اللَّهُ عَنْهُمْ explained, "I only did it in jest." However, Rasulullaah ﷺ repeated two or three times more, "How will you answer for frightening a Mu'min?" (1)

Hadhrat Aamir bin Rabee'ah رَضِيَ اللَّهُ عَنْهُ reports that a Sahabi رَضِيَ اللَّهُ عَنْهُ once hid away the shoes of another Sahabi رَضِيَ اللَّهُ عَنْهُ in jest. When the matter was reported to Rasulullaah ﷺ, he said, "Never frighten a Muslim because frightening a Muslim is a great injustice." (2)

Other Narrations in this Regard

Hadhrat Nu'maan bin Basheer رَضِيَ اللَّهُ عَنْهُ narrates that they were once on a journey with Rasulullaah ﷺ when one of them fell asleep on his animal. When another Sahabi رَضِيَ اللَّهُ عَنْهُ removed an arrow from the sleeping man's quiver, he got up with a shock. Rasulullaah ﷺ rebuked the Sahabi رَضِيَ اللَّهُ عَنْهُ saying, "It is not at all permissible for anyone to frighten a Muslim." (3)

Hadhrat Abdur Rahman bin Abu Layla reports that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ informed them that they were once travelling with Rasulullaah ﷺ when one of them fell asleep. Another person went and grabbed the rope that the sleeping man was holding, causing him to get a fright. Rasulullaah ﷺ rebuked the man saying, "It is not at all permissible for anyone to frighten a Muslim." (4)

Hadhrat Sulaymaan bin Surad رَضِيَ اللَّهُ عَنْهُ narrates that a Bedouin was once performing salaah with Rasulullaah ﷺ when someone took away the rope he had with him. After Rasulullaah ﷺ has completed the salaah with Salaam, the Bedouin exclaimed, "My rope!" Some of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ (involved in taking the rope away) were busy laughing. Rasulullaah ﷺ rebuked them saying, "Whoever believes in Allaah and the Last Day should never frighten a Muslim." (5)

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.263). Haythami (Vol.6 Pg.253) has commented on the chain of narrators. Ibnus Sakan has reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.43).

(2) Bazzaar, Abush Sheikh and Ibn Hibbaan in his *Kitaabut Towbeegh*, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.263). Haythami (Vol.6 Pg.253) has commented on the chain of narrators.

(3) Tabraani in his *Kabeer*.

(4) Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.262).

(5) Tabraani. Haythami (Vol.6 Pg.254) has commented on the chain of narrators.

Belittling and Looking Down at a Muslim

The Narrations of Hadhrat Aa'isha رضي الله عنها, Hadhrat Ataa and Hadhrat Urwa رضي الله عنه About Hadhrat Usaama bin Zaid رضي الله عنه

Hadhrat Aa'isha رضي الله عنها narrates that Hadhrat Usaama bin Zaid رضي الله عنه once tripped and fell over a doorstep, causing him to sustain a gash on his head. Rasulullaah ﷺ said, "O Aa'isha! Wipe the blood off him." When Hadhrat Aa'isha رضي الله عنها felt repulsed to do it, Rasulullaah ﷺ licked the blood off Hadhrat Usaama رضي الله عنه's wound and then spat it out. He then said, "Had Usaama been a girl, I would have adorned her with fine clothing and jewellery and got her married." (1)

Hadhrat Ataa bin Yasaar reports that as soon as he arrived in Madinah, Hadhrat Usaama bin Zaid رضي الله عنه was afflicted with smallpox. He was still a little boy and mucus often ran from his nose to his mouth. This repulsed Hadhrat Aa'isha رضي الله عنها. Rasulullaah ﷺ then entered the room, washed the boy's face and then kissed him. Hadhrat Aa'isha رضي الله عنها says, "By Allaah! After seeing this, I shall never distance this boy from me." (2)

Hadhrat Urwa رضي الله عنه narrates that Rasulullaah ﷺ actually delayed leaving Arafah (to proceed to Muzdalifah) because he was waiting for Hadhrat Usaama bin Zaid رضي الله عنه. When Hadhrat Usaama bin Zaid رضي الله عنه who was a boy with a flat nose and a black skin arrived, the people of Yemen remarked, "Was it for someone like this that we were delayed?" Hadhrat Urwa رضي الله عنه says that it was because of this statement that the people of Yemen reverted to kufr."

Hadhrat Ibn Sa'd says that he asked Hadhrat Yazeed bin Haaron, "What did Hadhrat Urwa رضي الله عنه mean when he said that it was because of this that the people of Yemen reverted to kufr?" He replied, "Their leaving the fold of Islaam during the time of Hadhrat Abu Bakr رضي الله عنه was because they belittled the behaviour of Rasulullaah ﷺ (by waiting for Hadhrat Usaama رضي الله عنه)."(3)

Another similar narration quotes Hadhrat Urwa رضي الله عنه as saying, "After the demise of Rasulullaah ﷺ, the people of Yemen reverted to kufr because of (their looking down at) Hadhrat Usaama bin Zaid رضي الله عنه."(4)

The Statement of Hadhrat Umar رضي الله عنه in this Regard

Hadhrat Hasan reports that when a group of people once went to Hadhrat Abu Moosa Ash'ari رضي الله عنه, he gave something to the Arabs amongst them while giving nothing to (non-Arab) slaves. Hadhrat Umar رضي الله عنه then wrote a letter to rebuke him saying, "Why did you not treat them equally? It is enough for a man

(1) Ibn Sa'd (Vol.4 Pg.43). Ibn Abi Shaybah has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.135).

(2) Waaqidi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.136).

(3) Ibn Sa'd (Vol.4 Pg.44).

(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.135).

to be regarded as an evil person when he looks own on his Muslim brother." (1)

Making a Muslim Angry

The Incident Between Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ, Suhayb رَضِيَ اللَّهُ عَنْهُ and Bilaal رَضِيَ اللَّهُ عَنْهُ with Regard to Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Aa'idh bin Umar narrates that Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ (who was not yet a Muslim) once approached a gathering that included Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ and Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ. They passed a remark saying, "The swords of Allaah had not yet taken the necks of Allaah's enemies as they ought to have." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said to them, "Are you addressing those words to the elder of the Quraysh and their leader?" When he then reported the matter to Rasulullaah ﷺ, Rasulullaah ﷺ said, "O Abu Bakr! You may have made them angry and if you did make them angry, you would have angered your Rabb as well." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then went back to them and asked, "Dear brothers! Have I made you angry?" They graciously replied, "Not at all. May Allaah forgive you, dear brother." (2)

Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was once passing by with a prisoner for whom he had sought amnesty from Rasulullaah ﷺ. Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ who was sitting in the Masjid asked, "Who is this man with you?" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "He is my Mushrik prisoner for whom I have sought amnesty from Rasulullaah ﷺ." Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ commented, "His neck would have been a perfect place for a sword to strike." This infuriated Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Seeing Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ angry, Rasulullaah ﷺ asked, "Why do I see you so angry?" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "When I passed by Suhayb with this prisoner, he remarked, 'His neck would have been a perfect place for a sword to strike.'" "Have you not perhaps hurt him?" Rasulullaah ﷺ asked. When Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ swore by Allaah that he had not, Rasulullaah ﷺ said, "Had you hurt him, you would have hurt Allaah and His Rasool ﷺ as well." (3)

Cursing a Muslim

The Narration of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning Rasulullaah ﷺ's Prohibition from Cursing Someone who Drank Wine

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ narrates that during the time of Rasulullaah ﷺ there was a man called Abdullaah رَضِيَ اللَّهُ عَنْهُ. He was nicknamed 'Himaar' and used to

(1) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.319). Ahmad has reported a similar narration in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.172).

(2) Muslim (Vol.2 Pg.304). Abu Nu'aym in his *Hilya* (Vol.1 Pg.346) and Ibn Abdul Birr in his *Isti'aab* (Vol.2 Pg.181) have also reported the narration.

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.49).

make Rasulullaah ﷺ laugh. Rasulullaah ﷺ also had him lashed on one occasion for drinking wine. When he was again brought before Rasulullaah ﷺ (guilty of drinking yet again), Rasulullaah ﷺ issued the command for him to be lashed. Someone from the crowd remarked, "May Allaah's curse be on him! How many times will he be brought?" Rasulullaah ﷺ rebuked the person saying, "Do not curse him! By Allaah! As far as I know, he loves Allaah and His Rasool ﷺ." (1)

Another narration states that a man nicknamed 'Himaar' once gave Rasulullaah ﷺ a container of butter and another of honey as a gift. When the owner of the butter and honey came to collect the payment (and was not paid), he brought the man to Rasulullaah ﷺ, saying, "O Rasulullaah ﷺ! Please pay for the goods." All Rasulullaah ﷺ did was to smile and then issue instructions for the man to be paid and he was. When he was brought one day to Rasulullaah ﷺ on charges of drinking wine, someone from the crowd remarked..." The rest of the narration is the same as quoted above. (2)

The Narration of Hadhrat Zaid bin Aslam, Hadhrat Abu Hurayrah ﷺ and Hadhrat Salamah bin Akwa ﷺ in this Regard

Hadhrat Zaid bin Aslam narrates that Hadhrat Ibn Nu'maan ﷺ was once brought to Rasulullaah ﷺ (for drinking wine), for which he was lashed. He was then brought four or five times again and lashed. Someone then remarked, "May Allaah's curse be on him! How many times will he drink? How many times will he be lashed?" Rasulullaah ﷺ rebuked the person saying, "Do not curse him because he is a man who loves Allaah and His Rasool ﷺ." (3)

Hadhrat Abu Hurayrah ﷺ reports that when someone who had drunk wine was brought to Rasulullaah ﷺ, the Sahabah ﷺ hit him according to the instructions of Rasulullaah ﷺ. While some of them hit him with their shoes, others hit him with their hands and others with their garments (rolled up as lashes). Rasulullaah ﷺ then told them to stop hitting him and to start rebuking him. They did so by telling him, "Are you not embarrassed in front of Rasulullaah ﷺ by doing such things?" Rasulullaah ﷺ then let him go. However, as he turned away, some people started cursing him and **casting verbal abuse at him**. When someone said, "O Allaah! Humiliate him! O Allaah! Curse him!" Rasulullaah ﷺ interrupted by saying, "Do not say that! **Do not assist Shaytaan against your brother**. Rather say, 'O Allaah! Forgive him. O Allaah! Guide him.'" Another narration states that Rasulullaah ﷺ said, "Do not say that! Do not assist Shaytaan. Rather say, 'May Allaah have mercy on you.'" (4)

Hadhrat Salamah bin Akwa ﷺ says, "Whenever we saw a person cursing his

(1) Bukhaari, Ibn Jareer and Bayhaqi.

(2) Abu Ya'la, Sa'eed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.107).

(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.108). A narration of Ibn Sa'd (Vol.3 Pg.56) states that the person was Hadhrat Nu'aymaan ﷺ or Hadhrat Ibn Nu'aymaan ﷺ.

(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.105).

brother (Muslim), it was our belief that he had approached a door of the major sins (he had committed a major sin)." (1)

Swearing a Muslim

A Narration of Hadhrat Aa'isha ﷺ Concerning a man who Swore his Slave

Hadhrat Aa'isha ﷺ narrates that a man came and sat in front of Rasulullaah ﷺ. He said, "I have many slaves who lie to me, cheat me and disobey me. I (retaliate when I) swear them and hit them. What is my position with them?" Rasulullaah ﷺ replied, "On the Day of Qiyaamah, their cheating, disobedience and lies will be calculated together with the punishment you gave them. If your punishment is equal to their wrongs, the slate will be clean and you will neither have anything for you or against you. However, if your punishment exceeds their wrongs, they will be allowed to have revenge for the excess." The man then stepped aside and started crying loudly. Rasulullaah ﷺ then said, "Did you not read (in the Qur'aan) that Allaah says:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾ (سورة انبياء آيت ٤٧)

On the Day of Qiyaamah, We will erect the scales of justice (*to weigh the good and bad actions of people*) and no soul will be oppressed (*wronged*) in the least. Even if a deed (*good or bad*) is equal to the weight of a mustard seed, We shall bring it (*to be weighed on the scales*). We suffice as Reckoners (*and need no one else for the task*).
{Surah Ambiyaa, verse 47}

The man then said, "O Rasulullaah ﷺ! I see nothing for them and myself better than being separated from each other. I make you witness that they are all free." (2)

The Incident Between Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ when Someone was Swearing him

Hadhrat Abu Hurayrah ﷺ narrates that someone started swearing Hadhrat Abu Bakr ﷺ while Rasulullaah ﷺ was also sitting there. Rasulullaah ﷺ was impressed and kept smiling (because Hadhrat Abu Bakr ﷺ gave no reply). However, when the person's abuse became too much, Hadhrat Abu Bakr ﷺ replied to some of what he was saying. This angered Rasulullaah ﷺ and he left. Hadhrat Abu Bakr ﷺ then met Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! You were sitting there while he was swearing at me but when I replied to some of his abuse, you became angry and left?" Rasulullaah ﷺ replied,

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.251).

(2) Ahmad and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.499), both reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.464).

"There was an angel with you who was responding on your behalf. However, when you started replying to some of his abuse, Shaytaan arrived and I could not sit with Shaytaan." Rasulullaah ﷺ then added, "O Abu Bakr! Three things are absolute facts. Whenever a person overlooks any injustice done to him, Allaah lends him tremendous strength. Whenever a person opens the door of gifts with the intention of joining ties, Allaah increases for him in abundance. Whenever a person opens the door of begging with the intention of amassing wealth, Allaah speeds up the reduction of his wealth." (1)

Hadhrat Umar ﷺ Vows to Cut Off his Son's Tongue for Swearing Hadhrat Miqdaad ﷺ

When Hadhrat Abdullaah ﷺ the son of Hadhrat Umar ﷺ once swore Hadhrat Miqdaad ﷺ, Hadhrat Umar ﷺ said, "A vow is still binding on me if I do not cut off your tongue!" Even after others had spoken to Hadhrat Umar ﷺ and pleaded with him to forgive his son, Hadhrat Umar ﷺ said, "Leave me to cut off his tongue so that he may never again swear any companion of Rasulullaah ﷺ."

Hadhrat Bahiy narrates that there once arose a dispute between Hadhrat Abdullaah bin Umar ﷺ and Hadhrat Miqdaad ﷺ. When Hadhrat Abdullaah bin Umar ﷺ swore Hadhrat Miqdaad ﷺ, the latter complained to Hadhrat Abdullaah ﷺ's father (Hadhrat Umar ﷺ). Hadhrat Umar ﷺ then vowed to cut off the tongue of his son. When Hadhrat Abdullaah bin Umar ﷺ feared that his father would fulfil the vow, he sent some people to intercede on his behalf. However, Hadhrat Umar ﷺ said, "Leave me to cut off his tongue so that this becomes a precedent for others to emulate after me. Every person who then swears any of the companions of Rasulullaah ﷺ will then have his tongue cut off." (2)

Speaking Ill of a Muslim

Rasulullaah ﷺ Admonishes a Sahabi ﷺ for this

Hadhrat Anas ﷺ reports that someone once spoke ill of another in the presence of Rasulullaah ﷺ. "Stand up (and leave)," said Rasulullaah ﷺ, "for your Shahaadah is worthless." "O Rasulullaah ﷺ! I shall never repeat myself," pleaded the Sahabi ﷺ. Rasulullaah ﷺ then said, "You have mocked the Qur'aan this morning. Whoever legalises something that the Qur'aan forbids cannot have Imaan (and this is what you appeared to have done by speaking ill of someone, and act which the Qur'aan forbids.)." (3)

The Incident Between Hadhrat Khaalid ﷺ and Hadhrat Sa'd ﷺ

Hadhrat Taariq bin Shihaab reports that there was once a dispute between

(1) Ahmad and Tabraani. Haythami (Vol.8 Pg.190) has commented on the chain of narrators.

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.424).

(3) Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.231).

Hadhrat Khaalid رضي الله عنه and Hadhrat Sa'd رضي الله عنه. When someone started speaking ill of Hadhrat Khaalid رضي الله عنه in front of Hadhrat Sa'd رضي الله عنه, he said, "Be quiet! Our dispute (ended where it did) and will not reach our Deen (it should not affect our Deen by leading us to speak ill of each other)." ⁽¹⁾

Backbiting a Muslim

Rasulullaah ﷺ Admonishes Those Who Backbit a Sahabi رضي الله عنه who was punished for Adultery

Hadhrat Abu Hurayrah رضي الله عنه narrates that a Sahabi رضي الله عنه from the Banu Aslam tribe once approached Rasulullaah ﷺ and four times (on different occasions) confessed that he had illegal intercourse with a woman. However, Rasulullaah ﷺ ignored his confession each time. The narration then continues to the point where Rasulullaah ﷺ finally gave the instruction for him to be stoned to death. (After he was stoned,) Rasulullaah ﷺ overheard one of the Sahabah رضي الله عنه saying to another, "Look at this man! Whereas Allaah had concealed him, he did not leave himself to be until he was stoned like a dog."

Rasulullaah ﷺ did not respond to the remark and walked on for a while. When they passed by the carcass of an ass whose one leg was raised in the air, Rasulullaah ﷺ called for the two men. When they presented themselves, Rasulullaah ﷺ said to them, "Dismount and eat from that carcass." Their response was, "O Nabi of Allaah ﷺ! May Allaah forgive you! Who can eat from that?" Rasulullaah ﷺ said, "What you just backbite about your brother is worse than eating that carcass. I swear by the Being Who controls my life that at this moment he is diving in the rivers of Jannah." ⁽²⁾

Ibnul Munkadir narrates that when Rasulullaah ﷺ had a woman stoned, someone remarked, "All her deeds are destroyed!" to this, Rasulullaah ﷺ responded by saying, "While the punishment absolved her of the sin, you will be taken to task for what you have said." ⁽³⁾

The Narrations of Hadhrat Aa'isha رضي الله عنها and Hadhrat Zaid bin Aslam Concerning Hadhrat Safiyya رضي الله عنها and a Another Lady

Hadhrat Aa'isha رضي الله عنها narrates that she once said to Rasulullaah ﷺ, "It will suffice you to know that Safiyya is like that!" Narrators of the report say that Hadhrat Aa'isha رضي الله عنها was referring to the fact that Hadhrat Safiyya رضي الله عنها was short. Rasulullaah ﷺ then reprimanded Hadhrat Aa'isha رضي الله عنها saying, "Should the words you spoke be mixed with the ocean, it would surely spoil it."

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.94), reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.223).

(2) Abdur Razzaaq and Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.3 Pg.93). Ibn Hibbaan has also reported a similar narration in his *Saheeh*, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.288). Bukhaari has also reported the narration briefly in his *Adab* (Pg.108) and Haafidh has confirmed its authenticity from Ibn Hibbaan in *Fat'hul Baari* (Vol.10 Pg.361).

(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.93).

Hadhrat Aa'isha ؓ also reports that when she once imitated someone, Rasulullaah ﷺ said that he would not like her to imitate someone in front of him even in exchange for an abundance of wealth. ⁽¹⁾

A narration of Abu Dawood states that the camel of Hadhrat Safiyya ؓ once fell ill. Because Hadhrat Zaynab ؓ had extra riding camels, Rasulullaah ﷺ asked her to give one to Hadhrat Safiyya ؓ. Hadhrat Zaynab ؓ however responded by saying, "Should I give my camel to that Jewess!" This angered Rasulullaah ﷺ so much that he did not go to Hadhrat Zaynab ؓ for the months of Dhul Hijjah, Muharram and a part of Safar. ⁽²⁾ Another narration ⁽³⁾ states that Rasulullaah ﷺ kept away from her for the two months of Dhul Hijjah and Muharram or perhaps even three months. Hadhrat Zaynab ؓ says that she had even lost hope of Rasulullaah ﷺ ever returning to her.

Hadhrat Aa'isha ؓ says, "I was once with Rasulullaah ﷺ when I remarked that a certain woman wore a long hem. 'Spit out!' Rasulullaah ﷺ exclaimed, 'Spit out!' When I spat, it was a piece of meat that came out." ⁽⁴⁾

Hadhrat Zaid bin Aslam reports that Rasulullaah ﷺ's wives once gathered to see Rasulullaah ﷺ during the illness in which he passed away. Hadhrat Safiyya bint Huyay ؓ said, "O Nabi of Allaah ﷺ! By Allaah! I wish that I should rather be suffering what you are suffering." (Taking her words to be insincere,) The other wives then started winking at each other. Seeing them do this, Rasulullaah ﷺ told them all to rinse their mouths. When they enquired what it was they were required to rinse off, Rasulullaah ﷺ replied, "Your winking at the expense of your companion. I swear by Allaah that she is sincere in what she said." ⁽⁵⁾

Rasulullaah ﷺ rebukes Some Sahabah ؓ for their Backbiting

Hadhrat Abu Hurayrah ؓ narrates that when a particular Sahabi ؓ once stood up (and left), some of the Sahabah ؓ remarked, "What a feeble person he is, O Rasulullaah ﷺ!" (or they said, "What a weak person he is!"). To this, Rasulullaah ﷺ admonished, "You have backbitten your friend and eaten his flesh." A narration of Tabraani states that when a Sahabi ؓ got up to leave, the others noticed that he did so very feebly. "How very feeble is he!" they commented. Rasulullaah ﷺ immediately said, "You have eaten your brother's flesh and backbitten him." ⁽⁶⁾

Hadhrat Mu'aadh bin Jabal ؓ report a narration similar to the above with

(1) Abu Dawood, Tirmidhi and Bayhaqi.

(2) *Targheeb wat Tarheeb* (Vol.4 Pg.284).

(3) Ibn Sa'd (Vol.8 Pg.127).

(4) Ibn Abi Dunya, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.284).

(5) Ibn Sa'd (Vol.8 Pg.128), as quoted in *Isaabah* (Vol.4 Pg.348). Ibn Sa'd has also reported a similar narration from Hadhrat Ataa in (Vol.2 Pg.313).

(6) *Targheeb wat Tarheeb* (Vol.4 Pg.285). Haythami (Vol.8 Pg.94) has commented on the chain of narrators.

the addition that the Sahabah ﷺ (who passed the remark) enquired, "O Rasulullaah ﷺ! We have stated only what is truly his nature." Rasulullaah ﷺ explained, "(That is still backbiting because he would not like to hear this, however) If you had mentioned what was not actually in him, you would then be guilty of slandering him." (1)

Hadhrat Abdullaah bin Amr ﷺ reports that some of the Sahabah ﷺ once passed a remark about a particular Sahabi ﷺ saying, "He will never eat until he is fed and will not ride unless the animal is saddled for him (he is very lazy)." "You have backbitten him," Rasulullaah ﷺ scolded. "O Rasulullaah ﷺ!" they submitted, "But we have only stated what is truly his nature." Rasulullaah ﷺ replied, "It is enough to backbite that you merely mention a fault that your brother truly has within him." (2)

Hadhrat Abdullaah bin Mas'ood ﷺ narrates that they were once with Rasulullaah ﷺ when a Sahabi ﷺ got up to leave. After he had left, someone then spoke ill of him. "Repent," Rasulullaah ﷺ instructed. "What should I repent for?" the person queried. Rasulullaah ﷺ replied, "Because you have eaten your brother's flesh." (3)

Another narration states that Rasulullaah ﷺ instructed, "Pick your teeth". "What should I pick them for, O Rasulullaah ﷺ?" the person queried, "I have not eaten any meat?" (4)

The Incident of Two Ladies who Ruined their Fasts by Backbiting

Hadhrat Anas ﷺ reports that Rasulullaah ﷺ once instructed them to fast, making it clear that none was to end the fast until he permitted them. The Sahabah ﷺ then observed the fast. By the evening, a man came and said, "O Rasulullaah ﷺ! I have been fasting all day, so permit me to end the fast." Rasulullaah ﷺ gave him permission. In this manner, people continued coming until a man came and said, "O Rasulullaah ﷺ! Two young ladies from your family have fasted all day and are too shy to come to you (for permission to end the fast), so do grant them permission to terminate their fasts." Rasulullaah ﷺ ignored the man. When the man repeated himself, Rasulullaah ﷺ again ignored him. When he again repeated himself, Rasulullaah ﷺ again ignored him. When he did so yet again, Rasulullaah ﷺ still ignored him. Thereafter, Rasulullaah ﷺ said, "The two of them definitely did not fast. How can a person fast when he has spent this day eating the flesh of people? Go and tell them that if they really have fasted, they should vomit."

The man returned to them and when he informed them (of Rasulullaah ﷺ's instruction), they both vomited clots of blood. The man then reported back to Rasulullaah ﷺ who said, "I swear by the Being Who controls my life that if it

(1) Tabraani. Haythami (Vol.8 Pg.94) has commented on the chain of narrators.

(2) Isbaani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.285).

(3) Ibn Abi Shaybah and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.285).

(4) *Majma'uz Zawaa'id* (Vol.8 Pg.94).

had remained in their bellies, the Fire of Jahannam would have consumed both of them." (1)

Another narration states that when the man told one of the ladies to vomit, she vomited blood, puss and meat which half filled a cup. When he then told the other lady to vomit, she vomited blood, puss and fresh meat which then filled the cup. Rasulullaah ﷺ then said, "The two of them fasted (abstained) from what Allaah had made lawful for them (food and drink) but then terminated their fasts with that which Allaah had forbidden for them (backbiting). The one sat with the other and started eating the flesh of other people." (2)

The Incident of Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ with a Man who Used to Serve them

Hadhrat Anas bin Maalik ﷺ reports that it was customary amongst the Arabs to serve each other during journeys. There was a man who used to serve Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ and it once occurred that the two of them slept away (after charging the man to prepare their meal. He however also fell asleep). When the two awoke and the meal was not prepared, they remarked, "He is a real sleepy head." They then got him up and told him to go to Rasulullaah ﷺ with the message, "Abu Bakr and Umar convey their Salaams to you and ask for some gravy." (When the man brought the message,) Rasulullaah ﷺ said, "The two of them have already eaten the gravy." (After informing them of Rasulullaah ﷺ's statement) Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! What have we eaten as gravy?" Rasulullaah ﷺ replied, "The flesh of your brother. I swear by the Being Who controls my life that I can see his flesh between your teeth." The two men submitted, "Do seek Allaah's forgiveness on our behalf, O Rasulullaah ﷺ." Rasulullaah ﷺ advised them saying, "Ask him to seek forgiveness for you." (3)

Spying to Discover Faults in Muslims

Hadhrat Umar ﷺ Turns a Blind Eye to People who Were Drinking

Hadhrat Abdur Rahmaan bin Auf ﷺ reports that one night he stood guard over Madinah with Hadhrat Umar ﷺ. As they were walking along, they noticed a lantern in a house. They walked towards it and when they got close, they found the door ajar. It revealed some people talking in raised voices and making a noise. Taking hold of Hadhrat Abdur Rahmaan bin Auf ﷺ's hand, Hadhrat Umar ﷺ asked, "Do you know whose house is this?" Hadhrat Abdur

(1) Abu Dawood, Tayaalisi, Ibn Abi Dunya and Bayhaqi. Ahmad, Ibn Abi Dunya and Bayhaqi have also reported the narration from Hadhrat Ubayd ﷺ the freed slave of Rasulullaah ﷺ.

(2) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol:4 Pg.286).

(3) Haafidh Diyaa Maqdasi in his Mukhtaarrah, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.216).

Rahmaan bin Auf ﷺ replied, "This is the house of Rabee'ah bin Umayyah bin Khalaf and the people here are drinking wine. What do you think (we should do)?" Hadhrat Umar ﷺ said, "We have perpetrated what Allaah has prohibited when He says:

﴿وَلَا تَجَسَّسُوا﴾ (سورة حجرات: آیت ۱۲)

'And do not spy' {Surah Hujuraat, verse 12}

We have spied." Hadhrat Umar ﷺ then went away and turned a blind eye to them. ⁽¹⁾

The Incident of Hadhrat Umar ﷺ with an Individual and a Group of people

Hadhrat Sha'bi narrates that when Hadhrat Umar ﷺ did not see one of his companions for some time, he told Hadhrat Abdur Rahmaan bin Auf ﷺ to accompany him to the man's house to see what had happened to him. When they approached the house, they found the door open. The man was sitting there and his wife was busy pouring something in his cup and giving it to him. Hadhrat Umar ﷺ said to Hadhrat Abdur Rahmaan bin Auf ﷺ, "This is what had been keeping him away from us. Hadhrat Abdur Rahmaan ﷺ asked, "How will you know what is in the cup?" Hadhrat Umar ﷺ said, "I fear that this may be spying." "But it is spying," Hadhrat Abdur Rahmaan ﷺ confirmed. "What is the way to repent for this?" Hadhrat Umar ﷺ asked. Hadhrat Abdur Rahmaan ﷺ replied, "Do not inform him what has been learnt about his affairs and maintain only good thoughts about him." The two men then left. ⁽²⁾

Hadhrat Taa'oos reports that Hadhrat Umar ﷺ left home one night to **keep guard over some travellers who had set up camp on the outskirts of Madinah**. It was late at night when he passed by a house where some people were drinking wine. Hadhrat Umar ﷺ called out, "Is the command of Allaah being disobeyed? Is the command of Allaah being disobeyed?" One of them responded by saying, "Allaah has prohibited you from this (spying)." Hadhrat Umar ﷺ then went away and left them alone. ⁽³⁾

Hadhrat Umar ﷺ Scales the Wall of a Singer's House

Hadhrat Thowr Kindi narrates that Hadhrat Umar ﷺ was patrolling Madinah one night when he heard a man singing in his house. Hadhrat Umar ﷺ scaled the wall of the house and confronted the man saying, "O enemy of Allaah! Do you think that Allaah will conceal your wrongs when you disobey Him?" The man replied, "Do not be hasty, O Ameerul Mu'mineen! While I may have disobeyed Allaah in one respect, **you have disobeyed on three counts**. While Allaah

(1) Abdur Razzaaq and Abd bin Humayd. Ibn Mundhir and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).

(2) Ibn Mundhir and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).

(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).

declares [وَلَا تَجَسَّوْا] 'Do not spy'⁽¹⁾, you have spied. While Allaah says [أَوْتُوا الْبُيُوتَ مِنْ أَوْبَاهَا] 'Enter your homes *from their (front) doors*'⁽²⁾, you have scaled the wall to get to me and have done so without permission whereas Allaah states:

﴿لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (سورة نور آیت ۲۷)

Do not enter any home besides your own until you have acquired permission (*to enter from those inside*) and (*until you have*) greeted the inhabitants. {Surah Noor, verse 27}

Hadhrat Umar ﷺ submitted, "Will you employ the good in you if I overlook what you have been doing?" "Certainly," the man replied. Hadhrat Umar ﷺ then pardoned the man, leaving the house and the man alone. ⁽³⁾

An Incident of Hadhrat Umar ﷺ with an Old Man

Hadhrat Suddi reports that Hadhrat Abdullaah bin Mas'ood ﷺ was with Hadhrat Umar ﷺ when he saw the light of a fire during the dead of night. Following the light, Hadhrat Umar ﷺ entered a house lit by a lantern. There they discovered an old man sitting with some drink and a slave girl who was singing for him. The man perceived nothing until Hadhrat Umar ﷺ confronted him. Hadhrat Umar ﷺ exclaimed, "To this night, I have never seen a sight uglier than this old man waiting for his death (in such sin)!" The old man lifted his gaze and said, "Quite in order, O Ameerul Mu'mineen! But what you have done is even uglier. You have been spying when Allaah has forbidden it and you have entered without permission."

"You are right," Hadhrat Umar ﷺ admitted. As he left biting his garment and weeping, he said, "Umar's mother may well have lost him if his Rabb does not forgive him. This old man thought that he was hiding himself from his family but will now continue sinning saying that Umar has already seen me (what more have I to lose)." The old man then stayed away from Hadhrat Umar ﷺ's gatherings for a while.

Hadhrat Umar ﷺ was one day sitting in a gathering when the old man came discreetly and sat amongst the people at the back. Seeing him arrive, Hadhrat Umar ﷺ sent someone to summon him. When the person told the old man that Hadhrat Umar ﷺ was calling for him, the old man expected that Hadhrat Umar ﷺ would now punish him for what he had seen him do. "Come closer to me," Hadhrat Umar ﷺ bade the old man. Hadhrat Umar ﷺ then kept calling him closer until he seated him right beside him. "Bring your ear closer to me," Hadhrat Umar ﷺ told the old man. Hadhrat Umar ﷺ then whispered in his ear saying, "Listen! I swear by the Being Who has sent Muhammad ﷺ as a Rasul with the truth that neither I nor Ibn Mas'ood who was with me have informed a soul about what we had seen you doing."

(1) Surah Hujuraat, verse 12.

(2) Surah Baqara, verse 189.

(3) Kharaa'iti, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).

The old man then said to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ "O Ameerul Mu'mineen! Bring your ear closer to me". He then whispered in Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's ear saying, "Listen! I swear by the Being Who has sent Muhammad ﷺ as a Rasul with the truth that upto the time that I have come to this gathering, I have never repeated myself." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then raised his voice saying, "Allaahu Akbar!" and none present there had any idea why he had done so. ⁽¹⁾

The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ with Hadhrat Abu Mihjin Thaqaafi رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Qilaabah narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was once informed that Hadhrat Abu Mihjin Thaqaafi رَضِيَ اللَّهُ عَنْهُ and some of his friends were drinking wine at his house. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ left and entered the house, finding only one person with Hadhrat Abu Mihjin رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abu Mihjin رَضِيَ اللَّهُ عَنْهُ said, "O Ameerul Mu'mineen! This is not at all permissible for you because Allaah has forbidden you from spying." "What is he saying?" asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdur Rahmaan bin Arqam رَضِيَ اللَّهُ عَنْهُ both agreed saying, "He is right, O Ameerul Mu'mineen! This falls into the category of spying." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then left him alone. ⁽²⁾

Concealing the Faults of Muslims

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's Instructions to the Family of a Young Lady in this Regard

Hadhrat Sha'bi reports that a man once came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ saying, "I had a daughter whom I had buried alive during the Period of Ignorance. However, we then removed her from the ground before she died. Together with us, she then found the Period of Islaam and accepted Islaam. After accepting Islaam, she became liable for capital punishment for violating the law of Allaah. She then grabbed a dagger to kill herself but we managed to stop her after she had severed an artery. We then treated her and she has recovered. Subsequently, she has repented most sincerely. Now that she has received a proposal for marriage from a certain family, we have informed all about her past." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Do you wish to expose that which Allaah has concealed? By Allaah! If you ever again inform anyone about her past, I shall make you a lesson for all the people of the many cities to learn from. Marry her as you would marry any chaste Muslim woman." ⁽³⁾

Hadhrat Sha'bi narrates that a woman was once punished for a crime of immorality. However, after her tribe had arrived as immigrants in Madinah, she repented very sincerely. When she received a proposal for marriage, her uncle did not approve of getting her married without first informing the people about her past. At the same time, he also disliked disclosing her secret. When he consulted

(1) Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).

(2) Tabraani, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).

(3) Hannaas and Haarith, as quoted in *Kanzul Ummaal* (Vol.2 Pg.150).

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ about the matter, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Get her married as you would get any of your righteous girls married." (1)

The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, a Little Child and Four Women

Hadhrat Sha'bi also reports that a woman once came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ saying, "O Ameerul Mu'mineen! I have found a child (abandoned) together with an Egyptian cloth bag containing a hundred Dinaars. I then took the child and hired a wet nurse for him. There are now four women who come to the child and kiss him. I do not know which of them may be his mother." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then told her to inform him as soon as the women arrived again. When she did as told, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ came and asked one of the women, "Which of you is the child's mother?" She responded by saying, "O Umar! You have not done well and your approach is totally wrong. Do you wish to expose a woman whom Allaah has concealed?" "You are right," Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ admitted. He then said to the lady (caring for the child), "Whenever these women come to you, you should not question them about anything and continue caring for the child." He then left. (2)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ Instructs that a Lady should Not be Exposed

Hadhrat Saalih bin Karz narrates, "I once brought before Hakam bin Ayyoob a slave girl of mine who had fornicated. I was sitting there when Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ arrived and sat down as well. 'O Saalih!' he asked, 'Who is this slave girl with you?' I replied, 'She is my slave girl who has fornicated and I wish to have her case brought before the governor so that she may be punished.' Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ said, 'Do not do that. Rather take your slave girl back home. Fear Allaah and conceal her folly.' When I refused to do as he said, he said, 'Do not go ahead and do as I say.' He then continued insisting until I eventually took her back." (3)

The Incident of Hadhrat Uqba bin Aamir رَضِيَ اللَّهُ عَنْهُ's Scribe and a Group of People who had been Drinking

Hadhrat Dukhayn Abul Haytham was a scribe for Hadhrat Uqba bin Aamir رَضِيَ اللَّهُ عَنْهُ. He says, "I once said to Hadhrat Uqba رَضِيَ اللَّهُ عَنْهُ, 'We have a few neighbours who drink wine. I am going to call for the police to arrest them.' He advised, 'Do not do that. Rather advise them and threaten them (with arrest).' I replied, 'I have already tried to stop them but they refuse to take heed. I will now have to call the police to arrest them.' Hadhrat Uqba رَضِيَ اللَّهُ عَنْهُ insisted, 'Shame on you! Do not do

(1) Sa'eed bin Mansoor and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.296).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.329).

(3) Abdur Razzaq, as quoted in *Kanzul Ummaal* (Vol.7 Pg.94).

that because I have heard Rasulullaah ﷺ say, 'Whoever conceals a fault is like one who has brought back to life one who has been buried alive.'⁽¹⁾

The Incident Between Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ and his Son Concerning the Criminals of Damascus

Hadhrat Bilaal bin Sa'd Ash'ari narrates that Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ once wrote to Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ to submit to him the names of all the criminals of Damascus. Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "What have I to do with the criminals of Damascus? How am I to know who they are?" His son Bilaal then offered to write their names and when he did, Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "How do you know them? You would never know that they are criminals unless you are amongst them, so begin with your own name." He then did not send the list.⁽²⁾

The Incident Between Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Sha'bi reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was once in a room with Hadhrat Jareer bin Abdullaah رَضِيَ اللَّهُ عَنْهُ (and others) when he smelt an odour (from someone who had passed wind). Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "I command the person responsible for this odour to get up and perform wudhu." Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ then said, "O Ameerul Mu'mineen! Should everyone rather not perform wudhu (so that the one person is not embarrassed)?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ praised him saying, "You were an excellent leader during the Period of Ignorance and now an excellent guide in Islaam."⁽³⁾

Forgiving and Overlooking the Faults of a Muslim

The Letter of Hadhrat Haatib bin Abi Balta'ah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ dispatched him, Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ with instruction saying, "Ride until you reach Rawda Khaakh⁽⁴⁾ There you will find a woman in her carriage with a note that you should take from her."

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ raced their horses to the place where they saw the woman. When they asked her for the note, she denied having it in her possession. **When they threatened to remove all her clothing if she did not surrender the note, she removed the note from the plait of her hair.** When they brought the note to Rasulullaah ﷺ, they discovered that it was from Hadhrat Haatib bin Abi Balta'ah رَضِيَ اللَّهُ عَنْهُ and it was addressed to the Mushrikeen of Makkah, passing on to them some information about (the intentions of) Rasulullaah ﷺ.

(1) Abu Dawood and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.17). Ibn Hibbaan has also reported the narration but Mundhiri has commented on one of the narrators.,

(2) Bukhaari in his Adab (Pg.188).

(3) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).

(4) This is a place that lies approximately 12 miles out of Madinah.

When Rasulullaah ﷺ asked Hadhrat Haatib ﷺ what the matter was, Hadhrat Haatib ﷺ explained, "O Rasulullaah ﷺ! Please do not be hasty. I am not one of the Quraysh and was only living with them as an ally⁽¹⁾. The others who have migrated with you have relatives in Makkah by virtue of whom their families and property are protected. Because I have no relatives there I wanted to do a favour for the Quraysh so that they become indebted to me. In this way, they will see to the protection of my family. I did not do it out of apostasy nor because of being pleased with kufr after becoming a Muslim."

After hearing the story, Rasulullaah ﷺ said, "He has spoken the truth." Hadhrat Umar ﷺ then exclaimed, "O Rasulullaah ﷺ! Permit me to behead this hypocrite." Rasulullaah ﷺ said, "Haatib participated in the Battle of Badr and Allaah has looked upon the veterans of Badr saying, 'Do as you please because I have forgiven you'". It was with reference to this incident of Hadhrat Haatib ﷺ that Allaah revealed the verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾﴾

(سورة ممتحنه آیت ۱)

O you who have Imaan! Do not take My enemy and your enemy as friends, offering your friendship to them when they reject the truth (of *Islaam*) that has come to you. They have driven out the Rasool ﷺ and yourselves (from Makkah simply) because you believe in Allaah as your Rabb. If you emerge to strive (in *Jihaad*) in My path and to seek My pleasure (you would not befriend the Kuffaar). You secretly show friendship to them (by passing confidential information on to them) when I am Aware of what you conceal and what you reveal. The one who does this from among you has certainly strayed from the straight path. {Surah Mumtahina, verse 1}⁽²⁾

Another narration from Hadhrat Jaabir ﷺ adds that Hadhrat Haatib ﷺ said, "Rasulullaah ﷺ! I did not write the note because I am a hypocrite or because I wished to betray the messenger of Allaah. I knew that Allaah would grant victory to His Nabi and complete His Deen irrespective of whether I wrote or not. However, I was always an alien in Makkah and my mother still lives there. So I wished that the people of Makkah become indebted to me (and care for my mother on account of this)." Hadhrat Umar ﷺ then exclaimed, "O Rasulullaah ﷺ! Permit me to behead this hypocrite." Rasulullaah ﷺ said,

(1) Allaama Qurtubi رحمه الله mentions (Vol. 18 Pg. 51) that Hadhrat Haatib ﷺ was originally from Yemen.

(2) Bukhaari, Muslim, Abu Dawood, Tirmidhi and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.284).

"Do you want to kill a veteran of Badr? Haatib participated in the Battle of Badr and Allaah has looked upon the veterans of Badr saying, 'Do as you please.'"⁽¹⁾

The Incident of Hadhrat Ali ﷺ with a Thief

Hadhrat Abu Matar reports that he once saw a person being brought to Hadhrat Ali ﷺ. The people accused him of stealing a camel. Hadhrat Ali ﷺ said to him, "I do not think that he had stolen." "No," said the man, "I did steal." Hadhrat Ali ﷺ then asked, "Perhaps you made a mistake (mistook someone else's camel as your own)." However, the man confessed saying, "Not at all. I did steal." Hadhrat Ali ﷺ then instructed his slave Qambar saying, "Take him and tie up his fingers. Then light a fire and summon the executioner to cut off his hand. Then wait for me to arrive."

When Hadhrat Ali ﷺ later arrived, he asked the man, "Did you steal?" This time his reply was, "No." Hadhrat Ali ﷺ then let him go free. Some people asked, "O Ameerul Mu'mineen! Why did you let him go when he had already confessed before you?" Hadhrat Ali ﷺ replied, "It was by his statement that I had apprehended him so I therefore let him go also because of his statement. When a person was brought to Rasulullaah ﷺ for stealing, his hand was cut by the command of Rasulullaah ﷺ. Rasulullaah ﷺ then started to weep. When I asked him what made him weep, he replied, 'Why should I not weep when the hands of my Ummah are being cut?' Some people then asked, 'O Rasulullaah ﷺ! Why did you then not pardon the man?' Rasulullaah ﷺ replied, 'It is only an unfit ruler who would pardon a crime deserving corporal punishment. It is you people who should pardon each other (for crimes committed against you rather than demand the punishment).'"⁽²⁾

The Instruction of Hadhrat Abdullaah bin Mas'ood ﷺ Concerning a Drunk

Hadhrat Abu Maajid Hanafi reports that a man once brought his drunk nephew to Hadhrat Abdullaah bin Mas'ood ﷺ saying, "I found him drunk." Hadhrat Abdullaah bin Mas'ood ﷺ said, "Shake him up and smell his mouth." When the people shook him up and smelt his mouth, they discovered that he smelt of wine. Hadhrat Abdullaah bin Mas'ood ﷺ then had him imprisoned. When the man was taken out of prison the following day, Hadhrat Abdullaah bin Mas'ood ﷺ issued instructions for the end of the whip to be hammered (flattened and softened so that it may not be too hard on the man). He then said to the flogger, "Do not lift your hand so high that your armpits show and give every limb its right." The man was wearing a cloak and trousers when he was being flogged. Hadhrat Abdullaah bin Mas'ood ﷺ had the man flogged lightly in this way and then set him free.

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.284), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.303). Haakim has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.137), as have Abu Ya'la, Bazaar and Tabraani, all also reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.304).

(2) Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.3 Pg.117).

Thereafter, Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ said (with reference to the uncle), "By Allaah! He is terrible guardian over an orphan! Neither did he train (his ward) well nor did he save him from disgrace. Allaah is indeed Most Forgiving and loves forgiving people. It is improper for a governor not to enforce corporal punishment when the case is brought before him." He then started relating a Hadith, "The first Muslim whose hand was cut (for theft) was a man from the Ansaar who was brought before Rasulullaah ﷺ. (This depressed Rasulullaah ﷺ so much that) It appeared as if dust had been thrown over Rasulullaah ﷺ's face. 'O Rasulullaah ﷺ!' some people asked, 'It appears as if this is extremely hard for you?' Rasulullaah ﷺ replied, 'What is there to prevent me (from being depressed) when you people are assisting Shaytaan against your brother (by not forgiving him rather than demanding that he be punished). Allaah is indeed Most Forgiving and loves to forgive. It is improper for a ruler not to enforce corporal punishment when the case is brought before him.' Rasulullaah ﷺ then recited the verse:

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (سورة نور آیت ۲۲)

They should (rather) forgive and pardon. Do you not like Allaah to forgive you? *(Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like) Allaah (Who) is Most Forgiving, Most Merciful.* ⁽¹⁾ {Surah Noor, verse 22} ⁽²⁾

Hadhrt Amr bin Shu'ayb narrates that the first instance of corporal punishment enforced in Islaam was to a man who was brought to Rasulullaah ﷺ. After the witnesses had testified against him, Rasulullaah ﷺ gave the instruction for his hand to be cut. After the man's hand was amputated, Rasulullaah ﷺ's face appeared as if dust had been thrown on it. The Sahabah رَضِيَ اللَّهُ عَنْهُمْ asked, "O Rasulullaah ﷺ! It appears as if the amputation of his hand had been hard for you?" "What is there to prevent me (from being depressed) when you people are assisting Shaytaan against your brother?" "Why did you not release him then?" they asked. Rasulullaah ﷺ said, "Why did you not do that before bringing him to me? When a ruler is presented with a case deserving of punishment, it is improper for him to ignore it (when guilt is proven, the ruler cannot waive the punishment unless the aggrieved party pardons the criminal)." ⁽³⁾

The Incident of Hadhrt Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ **Flogging a Drunk and the Letter Hadhrt Umar** **رَضِيَ اللَّهُ عَنْهُ Wrote to him**

Hadhrt Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that he was once with (his father)

(1) The entire verse reads: [They should (rather) forgive and pardon. Do you not like Allaah to forgive you? (Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like) Allaah (Who) is Most Forgiving, Most Merciful.]

(2) Abdur Razzaaq, Ibn Abi Dunya, Ibn Abi Haatim, Tabraani, Haakim and Bayhaqi.

(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.83,89).

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ for Hajj or Umrah when they spotted a rider arrive. "I think that he is looking for us," said Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. When the man arrived, he started weeping. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ consoled him saying, "What is the matter? If you are in debt, we shall assist you. If you are in fear, we shall grant you security; unless you have murdered someone and deserve to be executed. If you dislike living amongst certain people, we shall transfer you away from them."

The man replied, "When living with the Banu Taym, I drank some wine. Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ had me flogged, shaved off my hair, blackened my face and had me paraded through the streets announcing to the people, 'Do not associate with him and do not eat with him!' Three ideas then came to my mind. The first was to use my sword to kill Abu Moosa, the second was to come to you so that you may transfer me to Shaam where no one knows me, and the third was to join the enemy and to eat and drink with them."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then also started to weep saying, "Even if Umar were to have a staggering sum of wealth, it would give me no pleasure if you were to do these things. In fact, I had been one of the worst drunks during the Period of Ignorance. Drinking is not as serious a crime as adultery." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then wrote to Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ. After greeting him and informing him that the particular person from the Banu Taym tribe had reported the incident to him, he wrote:

"I swear by Allaah that if you ever repeat yourself, I shall ensure that I blacken your face and parade you through the streets. If you wish to know whether my words are true, go ahead and repeat what you did. Command the people to associate with the man and to eat with him. If he has repented, they should also accept his testimony."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then gave the man transport together with two hundred Dirhams.⁽¹⁾

Interpreting the Actions of Muslims in a Favourable Manner

The Incident of Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ and Hadhrat Maalik bin Nuwayrah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Own and others reports that Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ once claimed that Hadhrat Maalik bin Nuwayrah رَضِيَ اللَّهُ عَنْهُ had left the fold of Islaam because of a statement he had been informed Hadhrat Maalik رَضِيَ اللَّهُ عَنْهُ made. However, Hadhrat Maalik رَضِيَ اللَّهُ عَنْهُ denied the allegation saying, "I am still firm on Islaam and have not changed in the least." However, even though Hadhrat Abu Qataadah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ testified in favour of Hadhrat Maalik رَضِيَ اللَّهُ عَنْهُ, Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ brought Hadhrat Maalik رَضِيَ اللَّهُ عَنْهُ forward and commanded Hadhrat Diraar bin Azwar Asadi رَضِيَ اللَّهُ عَنْهُ to execute Hadhrat Maalik رَضِيَ اللَّهُ عَنْهُ, which he did. (After the expiry of her Iddah) Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ then married Hadhrat Maalik رَضِيَ اللَّهُ عَنْهُ

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.107).

ﷺ's wife Hadhrat Ummu Mutammim.

When the news reached Hadhrat Umar ﷺ that Hadhrat Khaalid bin Waleed ﷺ had Hadhrat Maalik ﷺ executed and married his wife, Hadhrat Umar ﷺ said to Hadhrat Abu Bakr ﷺ, "Khaalid has committed adultery so have him stoned to death." However, Hadhrat Abu Bakr ﷺ said, "I cannot have him stoned because (he had not done so intentionally but) he had erred in his judgement." Hadhrat Umar ﷺ insisted, "But you should have him executed because he had killed a Muslim." Hadhrat Abu Bakr ﷺ again said, "I cannot have him executed because (he had not done so intentionally but) he had erred in his judgement." "Then at least relieve him of his post," demanded Hadhrat Umar ﷺ. Hadhrat Abu Bakr ﷺ responded by saying, "I shall never sheath a sword that Rasulullaah ﷺ had drawn." ⁽¹⁾

Hating the Sin and not the Sinner

Hadhrat Abu Dardaa ﷺ and Hadhrat Abdullaah bin Mas'ood ﷺ Forbid Swearing a Sinner

Hadhrat Abu Qilaaba narrates that Hadhrat Abu Dardaa ﷺ once passed by a person whom people were insulting for committing a sin. Hadhrat Abu Dardaa ﷺ said to them, "If you people ever found him lying in a well, would you take him out of it?" When they replied that they certainly would, Hadhrat Abu Dardaa ﷺ said, "Then do not insult your brother but rather thank Allaah for safeguarding you (from the sin)." "Do you not hate him?" the people enquired. Hadhrat Abu Dardaa ﷺ replied, "I only hate his evil act. When he forsakes it, he is again my brother." ⁽²⁾

Another narration states that Hadhrat Abdullaah bin Mas'ood ﷺ said, "When you see your brother commit a sin, do not assist Shaytaan against him by saying, 'O Allaah! Humiliate him! O Allaah! Curse him!' Rather ask Allaah for safety (from the sin). We the companions of Rasulullaah ﷺ never said anything about a person until we knew in what condition he died. If he died in a good manner, we then knew for certain that he earned much good. On the other hand, if he died in a bad way, we feared for him." ⁽³⁾

Keeping The Heart Free from Ill-Feelings and Jealousy

The Incident of Hadhrat Abdullaah bin Amr ﷺ and a Sahabi ﷺ Whom Rasulullaah ﷺ had Given the Glad Tidings of Jannah

Hadhrat Anas ﷺ reports that they were once sitting with Rasulullaah ﷺ

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.174). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.225).

(3) Abu Nu'aym in his *Hilya* (Vol.4 Pg.205).

when he said, "A man from amongst the people of Jannah shall now appear before you." A man from the Ansaar then arrived with his beard dripping water from his wudhu and hanging his shoes over his left hand. The next day Rasulullaah ﷺ said the same thing and the same man again appeared as he did the first time. On the third day, Rasulullaah ﷺ again repeated his words and the man appeared yet again in the same state as he did previously.

After Rasulullaah ﷺ had stood up (and left), Hadhrat Abdullaah bin Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ followed the man saying to him, "I had an argument with my father and swore not to go home for three days. Do you think that you could accommodate me at your place until the period expires?" When the man agreed, Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ stayed with him for three days. Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ did not see the man perform any salaah during the night. All he did was to engage in Dhikr and recite "Allaahu Akbar" whenever he awoke at night and turned on another side. He then continued sleeping until the Fajr salaah. "Apart from this," Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ recalls, "I heard him speaking only good. After the three days had passed, I was on the verge of thinking that his deeds were not deserving (of the accolade Rasulullaah ﷺ paid to them), when I enquired, 'O servant of Allaah! There was never any argument or severed tie between my father and I. (I wanted to stay with you because) On three occasions I heard Rasulullaah ﷺ say, 'A man from amongst the people of Jannah shall now appear before you.' On each of the three occasions, it was you who appeared. I therefore made up my mind to stay with you for three days to observe your actions so that I may follow suit. I have however not seen you do anything extraordinary. What is it that you do to deserve what Rasulullaah ﷺ said?"

"There is nothing besides what you have observed," the man replied. When Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ was leaving, the man called him back and said, "There is nothing besides what you have observed. However, another thing is that I harbour absolutely no ill-feelings towards any Muslim and I do not begrudge anyone for any good that Allaah has granted him." Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ confirmed, "It is this that has conveyed you (to the status Rasulullaah ﷺ gave you)." (1)

Another narration names the Sahabi as Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ. The end of this narration states that Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ said, "There is nothing besides what you have observed, dear nephew. However, I never go to sleep with any ill-feelings for any Muslim." (2) Yet another narration states that to this, Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ remarked, "It is this that has conveyed you and it is something that we are incapable of doing." (3)

Another narration names the Sahabi as Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ. The end part of that narration states that Hadhrat Sa'd said, "There is nothing

(1) Ahmad.

(2) Abu Ya'la and Bazaar.

(3) Nasa'ee, Bayhaqi and Isbahaani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.328). Haythami (Vol.8 Pg.79) has commented on the chains of narrators while Ibn Katheer has confirmed that Ahmad's narration is authentic.

besides what you have observed, dear nephew. However, I do not harbour any ill-feelings for any Muslim and never speak any ill about them." To this, Hadhrat Abdullaah bin Amr ﷺ remarked, "It is this that has conveyed (glad tidings of Jannat) you and it is something that I am incapable of doing." (1)

The Face of Hadhrat Abu Dujaanah ﷺ Shines During his Illness

Hadhrat Zaid bin Aslam ﷺ reports that when people went to visit Hadhrat Abu Dujaanah ﷺ during his illness, his face was always shining and radiant. When he was asked the reason for his radiant face, he replied, "There are two deeds of mine that I have the most reliance on (that they will be a source of my salvation and because of which my face is as you see). The first is that I never speak what is not necessary and the second is that my heart is always clear towards all Muslims." (2)

Deriving Pleasure from the Happiness of the Muslims

Hadhrat Abdullaah bin Abbaas ﷺ is Happy for the Happiness of the Muslims

Hadhrat Buraydah Aslami ﷺ narrates that when someone once insulted Hadhrat Abdullaah bin Abbaas ﷺ, he responded by saying, "You are insulting me when I have three qualities in me. Whenever I recite a verse of Allaah's Book, I wish that all of mankind also share the knowledge I have. (The second is that) Whenever I hear of a Muslim ruler exercising justice amongst the people, I become extremely happy even though I may never have the opportunity of having a case judged by him. (The third is that) Whenever I hear about rains falling upon any city of the Muslims, I become very happy (for them) even though I have no grazing animals in that area." (3)

Behaving Cordially towards People

Rasulullaah ﷺ Behaves Cordially Towards a Man of Evil Disposition

Hadhrat Aa'isha ﷺ reports that when a man asked permission to see Rasulullaah ﷺ, Rasulullaah ﷺ remarked, "He is the worst of his tribe." However, when he entered, Rasulullaah ﷺ received him most warmly and showed happiness to have him. After the man had left, another person arrived and asked permission to see Rasulullaah ﷺ. This time, Rasulullaah ﷺ remarked,

(1) Ibn Asaakir, reporting from reliable sources, as quoted in *Kanzul Ummaal* (Vol.7 Pg.43).

(2) Ibn Sa'd (Vol.3 Pg.102).

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.284). Bayhaqi has also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.334), as has Abu Nu'aym in his *Hilya* (Vol.1 Pg.322).

"He is the best of his tribe." When this man entered, Rasulullaah ﷺ did not receive him as warmly as he did the first person and did not appear as happy as he did with the first.

After he had left, Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا asked, "O Rasulullaah ﷺ! When the first person arrived, you said what you did and then proceeded to receive him warmly and express happiness at his visit. You then said what you did about the second person but did not receive him as you did the first person." Rasulullaah ﷺ replied, **"Amongst the worst of people are those from whose abuse people have to guard themselves."** (1)

Hadhrat Safwaan bin Assaal رَضِيَ اللَّهُ عَنْهُ narrates that they were once on a journey with Rasulullaah ﷺ when a man arrived. Seeing him arrive, Rasulullaah ﷺ commented, "He is the worst of his tribe and a terrible person." However, when he arrived, Rasulullaah ﷺ allowed him to sit close to him. After he has left, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ asked, "O Rasulullaah ﷺ! When you saw him, you said that he is the worst of his tribe and a terrible person. However, when he arrived, you allowed him to sit close to you?" Rasulullaah ﷺ replied, **"He is a Munaafiq and because of his hypocrisy I treat him cordially so that he may not spoil my name before others."** (2)

Hadhrat Buraydah رَضِيَ اللَّهُ عَنْهُ reports that they were once with Rasulullaah ﷺ when a man from the Quraysh arrived. Rasulullaah ﷺ allowed him to sit close by and treated him like a close acquaintance. After the man had left, Rasulullaah ﷺ asked, "O Buraydah! Do you know that man?" "Yes," replied Hadhrat Buraydah رَضِيَ اللَّهُ عَنْهُ, "He is the noblest and wealthiest of the Quraysh." Rasulullaah ﷺ repeated the question thrice (and Hadhrat Buraydah رَضِيَ اللَّهُ عَنْهُ repeated his reply each time) until he eventually submitted, "O Rasulullaah ﷺ! I have informed you as much as I know about him. You however know better." Rasulullaah ﷺ then said, "He is amongst those for whose (good) deeds Allaah shall not even erect a scale on the Day of Qiyaamah (because he has none)." (3)

The Statement of Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ Concerning the Cordial Treatment of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ once stated, "While we may be smiling in the faces of certain people, our hearts are actually cursing them." (4)

Another narration adds that Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "We also laugh with them." (5)

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.17). Bukhaari has also reported the narration in his Adab (Pg.190).

(2) Abu Nu'aym in his *Hilya* (Vol.4 Pg.191).

(3) Tabraani in his *Awsat*. Haythami (Vol.8 Pg.17) has commented on the chain of narrators.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222). Ibn Abi Dunya has also reported the narration.

(5) Deenowri, as quoted in *Fat'hul Baari* (Vol.10 Pg.403). Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.162).

Making a Muslim Happy

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Regrets his Exchange of Words with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and seeks Forgiveness

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ narrates that they were once sitting with Rasulullaah ﷺ when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ came in (in a hurry) holding the edge of his clothing (and without him realising it) because of which his knees were exposed. Rasulullaah ﷺ commented, "Look! Your friend has had an argument." After greeting with Salaam, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "I had an argument with (Hadhrat Umar) Ibn Khattaab and in the heat of the discussion I told him something. I then regretted the words and asked him to forgive me. However, he refused to do so and I have therefore come to you." Rasulullaah ﷺ thrice repeated, "May Allaah forgive you, O Abu Bakr."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ later regretted (not forgiving Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ) and went to his house. When he asked if Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was at home, he was informed that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was not there. He then went to Rasulullaah ﷺ and greeted with Salaam. However, Rasulullaah ﷺ's face reddened (with anger) so much that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ became alarmed. Kneeling down before Rasulullaah ﷺ, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ pleaded, "O Rasulullaah ﷺ! I swear by Allaah that it was I who was at fault." After Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had repeated this twice, Rasulullaah ﷺ said, "When Allaah sent me (as a Nabi) to you people, you all said that I was lying except for Abu Bakr who said, 'He is speaking the truth.' He then supported me with his health and wealth, so will you people not leave my companion alone for my sake?" This Rasulullaah ﷺ repeated twice, after which no one hurt Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ ever again. ⁽¹⁾

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once used insulting words for Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ but then said, "Please forgive me, dear brother." However, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was extremely angry (and refused to forgive him). Despite the fact that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ repeated his request several times, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's anger did not abate. The incident was then reported to Rasulullaah ﷺ and when the Sahabah رَضِيَ اللَّهُ عَنْهُمْ came to Rasulullaah ﷺ and sat before him, he said, "Your brother asked you to forgive him but you failed to do so." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "I swear by the Being Who has sent you with truth! There was not a time that he asked me to forgive him when I did not do so (privately). After yourself there is none of creation whom I like more than him." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then added, "And I swear by the Being Who has sent you with the truth that after yourself there is none of creation whom I like more than him." Rasulullaah ﷺ then remarked, "Do not hurt me concerning this companion of mine because when Allaah sent me with

(1) Bukhaari, as quoted in Sifat-us-Safwah (Vol.1 Pg.92).

guidance and the truth, you people said I am lying while Abu Bakr said, 'You are speaking the truth.' Had Allaah not named him my companion (in the Qur'aan), I would have surely made him my 'Khaleel' (special friend). He is after all my brother in Islaam. **Take note! Seal off all accesses (leading from some houses directly to the Masjid) except the access leading from the house of Abu Bakr bin Abu Quhaafah.**" (1)

Hadhrat Ummu Habeebah رَضِيَ اللَّهُ عَنْهَا Forgives Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا at the Time of her death

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "Ummu Habeebah the wife of Rasoolullah ﷺ called for me as she lay on her deathbed. She said, 'There had been incidents **between us as occurs between co-wives**. May Allaah forgive me and you for all such incidents that occurred between us.' I replied by saying, '**May Allaah forgive you all of that**, overlook it and save you from the punishment of it all.' She then said, 'You have made me happy. May Allaah keep you happy.' She then sent for Ummu Salamah and said the same to her." (2)

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Goes to Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا to Make her Happy

Hadhrat Sha'bi narrates that when Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا fell ill (just before her demise), Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ went to request permission to address her. (Her husband) Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "O Faatima! Abu Bakr رَضِيَ اللَّهُ عَنْهُ wants permission to speak to you." "**Do you want me to permit him?**" she asked. When Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied in the affirmative, she granted permission. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then started saying things that would please her. He said, "By Allaah! I forsook my home, wealth, family and tribe only for the pleasure of Allaah, for the pleasure of His Rasool ﷺ and for your pleasure, the household of Rasoolullah ﷺ." He then continued saying things to make her happy until she was pleased. (3)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asks Forgiveness from a Man whom he Disliked

Hadhrat Sha'bi narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once mentioned that he disliked a particular person. People then started asking him why Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ so disliked him. Eventually, when too many people came to his house, he approached Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and asked, "O Umar! Have I caused a rift in Islaam (amongst the Muslims)?" When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied that he did not, the man asked, "Have I then committed any crime?" When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ again replied that he did not, the man further asked, "Have I started some

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.45).

(2) Ibn Sa'd (Vol.8 Pg.100).

(3) Bayhaqi (Vol.6 Pg.301). Ibn Sa'd (Vol.8 Pg.27) has also reported the narration.

new innovation in Islaam?" "No," came the reply. The man then said, "For what reason do you then dislike me? Allaah has mentioned:

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا﴾

﴿(سورة احزاب آیت ۵۸)﴾

Those who harm the Mu'mineen men and women for no sin on their part will bear the burden of slander and a manifest sin. {Surah Ahzaab, verse 58}

You have harmed me greatly (by making the statement). May Allaah not forgive you." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "He is right. By Allaah! neither has he caused any rift nor has he perpetrated any of the other wrongs. Do forgive me for that." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then continued pleading with the man (to forgive him) until he eventually did. ⁽¹⁾

Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ Seeks Pardon from Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ

Hadhrat Rajaa bin Rabee'ah narrates that he was once sitting in the Masjid of Rasoolullaah ﷺ in Madinah. In the gathering with him were the likes of Hadhrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ passed by and greeted them with Salaam, they all replied with the exception of Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ, who remained silent. Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ then watched Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ leave and then replied:

“وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ”

He then said further, "Of all the inhabitants of the earth, that man is most beloved to the inhabitants of the heavens. By Allaah! I have not spoken to him since the days of the Battle of Siffeen." Hadhrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ said, "Why do you then not go to him and present your excuse." Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ agreed and when they went to Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ's house, Hadhrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ asked permission to enter. He then entered and requested permission for Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ to enter.

(When they had entered) Hadhrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ, "Tell us what you just said when Hasan رَضِيَ اللَّهُ عَنْهُ passed by." "Of course," replied Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ, "I had told you that of all the inhabitants of the earth, this man is most beloved to the inhabitants of the heavens." Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ then said, "If you knew that I am the most beloved person on earth to the inhabitants of the heavens, why did you fight us and strengthen the ranks of the others during the Battle of Siffeen?" Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ submitted, "I swear by Allaah that I neither strengthened their ranks nor wielded a sword with them. I just happened to be with my father."

Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ asked, "Did you not know that the creation cannot be

(1) ibnul Mundhir, as quoted in *Kanzul Ummaal* (Vol. I Pg.260).

obeyed when it entails disobeying the Creator?" "I did indeed," Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ explained, "but when I used to observe unbroken fasts during the time of Rasulullaah ﷺ, my father complained to Rasulullaah ﷺ. He said, 'O Rasulullaah ﷺ! Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ fasts all day and engages in Ibaadah all night.' Rasulullaah ﷺ then said, 'Fast on some days and do not fast on others. Observe Ibaadah and sleep as well because I perform salaah and sleep and I also fast at times and do not fast on other days.' Rasulullaah ﷺ then added, 'O Abdullaah! Obey your father.' Therefore, when my father left to fight in the Battle of Siffeen, I had to leave with him." ⁽¹⁾

Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ Seeks Pardon from Hadhrat Husayn bin Ali رَضِيَ اللَّهُ عَنْهُ

Hadhrat Rajaa bin Rabee'ah narrates that he was once sitting in the Masjid of Rasulullaah ﷺ when Hadhrat Husayn bin Ali رَضِيَ اللَّهُ عَنْهُ passed by and greeted them with Salaam. While they all replied Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ, who remained silent. It was after the others became silent that Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ replied:

”وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ“

He then turned to the people saying, "Should I not inform you who of the inhabitant of the earth is most beloved to the inhabitants of the heavens?" When the people begged to know, he said, "It is that man whose back is now towards you. By Allaah! Neither have I spoken a word to him nor has he spoken a word to me since the days of the Battle of Siffeen. By Allaah! For him to be on friendly terms with me is more beloved to me than a heap of wealth the size of Mount Uhud." Hadhrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ said, "Why do you then not go and present your excuse to him." Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ agreed and the two arranged to go together the next morning. Hadhrat Rajaa says that he accompanied them the following morning. When they went to Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ's house, Hadhrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ asked permission to enter. When Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ gave permission, he then entered with Hadhrat Rajaa and requested permission for Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ to enter. (When Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ refused) Hadhrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ kept insisting until Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ granted permission and Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ entered. When Hadhrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ saw Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ enter, he moved off his place (to allow Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ to sit there) but Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ pulled him back. Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ did not sit and when he saw this, Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ let go of Hadhrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ who then made place for Hadhrat Abdullaah. Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ then proceeded to sit between the two men. Hadhrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ then explained the situation of Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ, who asked, "It that so, O Ibn Amr? Do you now really believe that I am the most beloved person on earth to the inhabitants of the heavens?" "Indeed," replied Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ

(1) Bazaar. Haythami (Vol.9 Pg.177) has commented on the chain of narrators.

ﷺ, "I swear by the Rabb of the Kabah that you certainly are the most beloved inhabitant of earth to those of the heavens." "Then what made you fight my father and I during the Battle of Siffeen when I can swear by Allaah that my father was an even better person than I?" Hadhrat Abdullaah ﷺ submitted, "That is correct. However, my father once complained about me to Rasulullaah ﷺ saying, 'Abdullaah fasts all day and engages in Ibaadah all night.' Rasulullaah ﷺ then said, 'Observe Ibaadah and sleep as well, fast on some days and do not fast on others and obey (your father) Amr.' When the Battle of Siffeen took place, my father forced me in Allaah's name (to participate). I swear by Allaah that I neither strengthened their ranks, never wielded a sword for them, never threw a spear for them nor shot an arrow."

Hadhrat Husayn ﷺ asked, "Did you not know that the creation cannot be obeyed when it entails disobeying the Creator?" "I did indeed," Hadhrat Abdullaah ﷺ replied. Hadhrat Husayn ﷺ then accepted the explanation of Hadhrat Abdullaah bin Amr ﷺ. ⁽¹⁾

Fulfilling the Need of a Muslim

Hadhrat Ali ﷺ once said, "I cannot say which of the two favours of Allaah to me are greater. Whether it is a man coming to me with the sincere belief that I am able to fulfil his need or whether it is the favour of Allaah fulfilling his need or at least alleviating some of it at my hand. Fulfilling the need of a Muslim is something I love more than the earth full of gold and silver." ⁽²⁾

Standing to Fulfil the Needs of a Muslim

Hadhrat Umar ﷺ Stands Still for An Old Lady who Stopped him

Hadhrat Ibn Yazeed narrates that a lady called Khowlah ﷺ once met Hadhrat Umar ﷺ as she was travelling with some people. When she bade Hadhrat Umar ﷺ to stop, he obliged, came close to her and lowered his head (to listen to her). He also placed his hand on her shoulders (and stood there listening to her) until she had stated her needs and had left. Someone asked, "O Ameerul Mu'mineen! You kept senior men of the Quraysh waiting for that old lady?" "Shame on you!" Hadhrat Umar ﷺ scolded, "Do you have any idea who that lady is?" When the man submitted that he did not, Hadhrat Umar ﷺ said, "That is the woman whose complaint Allaah heard from above the seven heavens. That is Khowlah bint Tha'laba. By Allaah! Had she not turned away and left me until nightfall, I would have never turned away from her without hearing out her needs." ⁽³⁾

Hadhrat Thumaamah ibn Hazan ﷺ reports that a lady once met Hadhrat Umar ﷺ as he was riding his donkey. "Stop, O Umar!" she demanded. When

(1) Tabraani in his Awsat. Haythami (Vol.9 Pg.187) has commented on the chain of narrators

(2) Nirsi, as quoted in Kanzul Ummaal (Vol.3 Pg.317).

(3) Ibn Abi Haatim, Daarmi and Bayhaqi.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ stopped, she addressed him most harshly. Someone then commented, "O Ameerul Mu'mineen! To this day have I not seen anything like this." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ responded by saying, "Why should I not listen to her when Allaah personally listened to her and revealed the verses:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ﴾ (سورة مجادلة: آيت ١)

Allaah had certainly heard the speech of the lady who debated with you (O Rasulullaah ﷺ) concerning her husband and who complained to Allaah. {Surah Mujaadalah, verse 1} ⁽¹⁾

Walking to Fulfil the Needs of a Muslim

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ Leaves His I'tikaaf to Fulfil a Need of a Muslim

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ was once observing I'tikaaf in the Masjid of Rasulullaah ﷺ when a man came to him. After the man had greeted with Salaam and sat down, Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ said, "It seems that you are extremely concerned about something?" "That is true, O cousin of Rasulullaah ﷺ!" the man replied, "I am indebted to someone and I swear by the honour of the occupant of this grave (Rasulullaah ﷺ) that I am unable to settle it." "Should I speak to him on your behalf?" Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ offered. "if you please," the man replied.

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ then put on his shoes and left the Masjid. The man called out, "Have you forgotten what you were engaged in (your I'tikaaf)?" "No," Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ replied, "It is something that I heard from the occupant of this grave and it was not a long time ago." His eyes then welled with tears as he continued, "I heard him say, 'Whoever walks to fulfil the need of a Muslim and applies himself in this regard, it will be better for him than ten years of I'tikaaf. As for the one who spends a single day in I'tikaaf for the pleasure of Allaah, Allaah will place between him and the fire of Jahannam three trenches larger than the distance between the heavens and the earth.'" ⁽²⁾

Visiting a Muslim

Rasulullaah ﷺ Often Visited the Ansaar

Hadhrat Abdullaah bin Qais رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah ﷺ visited the Ansaar very often, both on an individual basis and on a collective basis. When he visited someone on an individual basis, he would go to the person's house and when he visited them on a collective basis, he would go to the Masjid (to meet them there). ⁽³⁾

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once visited a home of the

(1) Bukhaari in his Taareekh and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.267).

(2) Tabraani, Bayhaqi and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.272).

(3) Ahmad. Haythami (Vol.8 Pg.173) has commented on the chain of narrators.

Ansaar, where he had something to eat. As he was leaving, he had water sprinkled on a certain spot in the house where a mat was spread out for him. Rasulullaah ﷺ then performed salaah on the mat and made du'aa for the people of the household.

The Sahabah ﷺ Visit each Other

Hadhrat Anas ﷺ reports that Rasulullaah ﷺ used to forge a bond of brotherhood between every two Sahabah ﷺ. (The bond became so strong that) The night would seem extremely long for each one of the two until he had met his brother. They would show great love and affection to each other when they did meet and would ask each other what he had done since they last met. As for the others (between whom no bonds were formed), not even three days would pass any of them without him getting to know what had happened to his brother.⁽¹⁾

Hadhrat Own narrates that when the companions of Hadhrat Abdullaah bin Mas'ood ﷺ came to see him, he said, "Do you people sit in each other's company?" "That we do not omit," they replied. "Do you still visit each other?" he enquired further. "Certainly, O Abu Abdur Rahmaan," they replied, "When one of us does not see his brother, he would go walking to the end of Kufa to meet him." Hadhrat Abdullaah bin Mas'ood ﷺ then remarked, "You people will certainly remain in good stead as long as you keep doing this." ⁽²⁾

Hadhrat Ummu Dardaa ﷺ says that Hadhrat Salmaan ﷺ once came walking all the way from Madaa'in to visit them (her husband Hadhrat Abu Dardaa ﷺ) in Shaam. He was then wearing a short shawl that just covered his knees.⁽³⁾

Behaving Hospitably towards Visitors

Rasulullaah ﷺ Behaves Hospitably towards

Hadhrat Abdullaah bin Umar ﷺ

Hadhrat Abdullaah bin Umar ﷺ narrates, "When I once visited Rasulullaah ﷺ, he threw to me a pillow stuffed with bark. However, I did not sit on it (out of respect) and it lay there between him and I." ⁽⁴⁾

Hadhrat Abu Bakr ﷺ Behaves Hospitably towards

the Daughter of Hadhrat Sa'd bin Rabee ﷺ

Hadhrat Ummu Sa'd ﷺ who was the daughter of Hadhrat Sa'd bin Rabee ﷺ reports that she once went to see Hadhrat Abu Bakr ﷺ (for some need because he was Khalifah). He spread out for her a sheet, on which she sat. Hadhrat Umar ﷺ then entered and asked about her. Hadhrat Abu Bakr ﷺ replied, "She is the daughter of someone who was greater than you and

(1) Abu Ya'la. Haythami (Vol.8 Pg.174) has commented on the chain of narrators.

(2) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.144).

(3) Bukhaari in his *Adab* (Pg.52).

(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.174).

I." "Who is he, O Khalifah of Rasulullaah ﷺ?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "He was a man who passed away during the time of Rasulullaah ﷺ. He has already prepared his abode in Jannah while you are I are still alive (not knowing what our plight will be)." (1)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ Behave Hospitably towards each other

Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ once came of visit Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ who was reclining on a cushion. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ threw the cushion to Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ, the latter remarked, "Allaah and His Rasool ﷺ have spoken the truth." "Narrate to us the Hadith, O Abu Abdullaah," Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked. Hadhrat Salmaan replied, "I once went to visit Rasulullaah ﷺ as he was reclining on a cushion. He then threw it to me and said to me, 'O Salmaan. When a Muslim goes to visit his brother Muslim and he (the host) throws him a cushion (to use) as a gesture of hospitality, Allaah forgives his sins.'" (2)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ once came of visit Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ who was reclining on a cushion. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ threw the cushion to Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ and said, "O Salmaan. When a Muslim goes to visit his brother Muslim and he (the host) throws him a cushion (to use) as a gesture of hospitality, Allaah forgives his sins." (3)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ also reports that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ went to visit Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ. Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ threw a cushion to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, who asked, "What is this, O Abu Abdullaah," Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked. Hadhrat Salmaan replied, "I once heard Rasulullaah ﷺ say, 'When a Muslim goes to visit his brother Muslim and he (the host) throws him a cushion (to use) as a gesture of hospitality and honour, Allaah forgives his sins.'" (4)

Hadhrat Abdullaah bin Haarith رَضِيَ اللَّهُ عَنْهُ Shows Hospitality towards Hadhrat Ibraheem bin Nasheet

Hadhrat Ibraheem bin Nasheet reports that when he once visited Hadhrat Abdullaah bin Haarith bin Jaz Zubaydi رَضِيَ اللَّهُ عَنْهُ, the latter threw to him a cushion that he had been sitting on. He also said, "Whoever is not hospitable towards his visitor has no ties with either Ahmad رَضِيَ اللَّهُ عَنْهُ or Ibraheem رَضِيَ اللَّهُ عَنْهُ." (5)

Hospitality towards Guests

Hadhrat Abu Usayd Saa'idi رَضِيَ اللَّهُ عَنْهُ Entertains Rasulullaah ﷺ

Hadhrat Sani bin Sa'd رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abu Usayd Saa'idi رَضِيَ اللَّهُ عَنْهُ

(1) Tabraani, as quoted in *Isaabah* (Vol.2 Pg.27). Haythami (Vol.9 Pg.310) has commented on the chain of narrators. Haakim (Vol.3 Pg.607) has also reported the narration.

(2) Haakim (Vol.3 Pg.599)

(3) Tabraani. Haythami (Vol.8 Pg.174) has commented on the chain of narrators.

(4) Tabraani in his *Sagheer*.

(5) Tabraani, reporting from reliable sources.

invited Rasulullaah ﷺ for his wedding (Waleema). His wife who was the new bride was actually serving the guests on that day. She once said, "Do you know what I soaked for Rasulullaah ﷺ? I soaked for him a few dates in a little earthen (or stone) container overnight (so that he may enjoy a sweet drink the following day)." (1)

The Statement of Hadhrat Ibn Jaz Zubaydi رَضِىَ اللّٰهُ عَنْهُ Concerning Hospitality towards Guests

When two persons went to visit Hadhrat Abdullaah bin Haarith bin Jaz Zubaydi رَضِىَ اللّٰهُ عَنْهُ, he removed from beneath him a cushion that he had been sitting on and threw it to them. They said, "We do not need this because we have only come to hear something of benefit to us." Hadhrat Abdullaah bin Haarith رَضِىَ اللّٰهُ عَنْهُ then said, "Whoever is not hospitable towards his visitor has no ties with either Muhammad ﷺ or Ibraheem ؑ. Glad tidings for the one who spends the day holding the reins of his horse in the path of Allaah, ending his fast with only a piece of bread and some cold water. Destruction for those who are served a variety of foods and who savour them all like cows saying, 'Take this away, servant! Bring that, servant!' When doing all of this, they fail to think of Allaah ﷻ." (2)

Being Hospitable Towards a Prominent Person

Rasulullaah ﷺ Throws his Shawl for Hadhrat Jareer bin Abdullaah رَضِىَ اللّٰهُ عَنْهُ to Sit on

Hadhrat Jareer bin Abdullaah Bajali رَضِىَ اللّٰهُ عَنْهُ reports that he once went to see Rasulullaah ﷺ in his room at a time when there was a large crowd present. As Hadhrat Jareer رَضِىَ اللّٰهُ عَنْهُ stood at the door, Rasulullaah ﷺ looked to his right and his left but could not find any place for Hadhrat Jareer رَضِىَ اللّٰهُ عَنْهُ to sit. Rasulullaah ﷺ then took his shawl, folded it and threw it to Hadhrat Jareer رَضِىَ اللّٰهُ عَنْهُ saying, "Sit on this." When Hadhrat Jareer رَضِىَ اللّٰهُ عَنْهُ caught the shawl, he held it against him, kissed it and then returned it to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! May Allaah honour you as you have honoured me." Rasulullaah ﷺ said, "When a prominent person of a tribe comes to you, you should honour him." (3)

Hadhrat Abu Hurayrah رَضِىَ اللّٰهُ عَنْهُ narrates that when Hadhrat Jareer bin Abdullaah رَضِىَ اللّٰهُ عَنْهُ once came to Rasulullaah ﷺ's room, it was full of people and he could find nowhere to sit. Rasulullaah ﷺ then threw to him his (spare) lower garment or shawl, saying to him, "Sit on this." When Hadhrat Jareer رَضِىَ اللّٰهُ عَنْهُ caught the shawl, he kissed it, held it against him and then returned it to Rasulullaah ﷺ

(1) Bukhaari in his Adab (Pg.110).

(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.66).

(3) Tabraani in his *Sagheer and Awsat*. Haythami (Vol.8 Pg.15) has commented on the chain of narrators.

ﷺ saying, "O Rasulullaah ﷺ! May Allaah honour you as you have honoured me." Rasulullaah ﷺ said, "When a prominent person of a tribe comes to you, you should honour him." (1)

Rasulullaah ﷺ Makes Hadhrat Uyanah bin Hisn ﷺ sit on a Duvet

Hadhrat Abdullaah bin Abbaas ﷺ reports that Hadhrat Uyaynah bin Hisn ﷺ once came to Rasulullaah ﷺ whilst Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ were sitting there on the bare ground. Rasulullaah ﷺ then had a duvet brought for Hadhrat Uyaynah ﷺ and made him sit on it. Rasulullaah ﷺ then said, "When a prominent person of a tribe comes to you, you should honour him." (2)

Rasulullaah ﷺ Gives a Cushion to Hadhrat Adi bin Haatim ﷺ

Hadhrat Adi bin Haatim ﷺ narrates that when he came to Rasulullaah ﷺ, Rasulullaah ﷺ gave him a cushion (to sit on) but he preferred to rather sit on the bare ground. Hadhrat Adi ﷺ then said, "I testify that you neither seek superiority on earth nor any corruption." He then accepted Islaam. The Sahabah ﷺ commented, "O Nabi ﷺ! We have seen you do something today that we have not seen you do for anyone else." Rasulullaah ﷺ replied, "When a prominent person of a tribe comes to you, you should honour him." (3)

Rasulullaah ﷺ Honours Hadhrat Abu Raashid ﷺ

Hadhrat Abu Raashid bin Abdur Rahmaan ﷺ says, "I went to Rasulullaah ﷺ with a hundred men from my tribe. When we drew close to Rasulullaah ﷺ, we stopped and the others said to me, 'You go ahead, O Abu Mu'aawiya. If you see what you like, come back to us and we shall all go to him. On the other hand, if you do not like what you see, come back to us and we shall all turn back.' Although I was the youngest of us all, I went to Rasulullaah ﷺ and said, 'A very good morning to you, O Muhammad ﷺ.', 'That is not the greeting Muslims use amongst themselves,' Rasulullaah ﷺ said. 'What is it then, O Rasulullaah ﷺ?' I enquired. Rasulullaah ﷺ replied, 'When you meet any Muslims, you should say: **اِسْلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**.' I therefore said, **اِسْلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ**.' Rasulullaah ﷺ replied by saying, **اِسْلَامٌ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ**. Thereafter, Rasulullaah ﷺ asked, 'What is your name and who are you?' When I informed Rasulullaah ﷺ that my name was Abu Mu'aawiya bin Abdul Laat wal Uzza, he remarked, 'You are rather Abu Raashid bin Abdullaah.' Rasulullaah ﷺ then honoured me and allowed me to

(1) Tabraani in his Awsat as well as Bazaar in brief but Haythami (Vol.8 Pg.16) has commented on the chain of narrators.

(2) Tabraani. Haythami (Vol.8 Pg.16) has commented on the chain of narrators.

(3) Askari and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55).

sit beside him. He also gave me his shawl as well as his shoes and staff. I then accepted Islaam. Some of those sitting with Rasulullaah ﷺ then said, 'O Rasulullaah ﷺ! We see that you are showing great honour to this man?' Rasulullaah ﷺ replied, 'He is a prominent person of his tribe and when a prominent person of any tribe comes to you, you should honour him.'⁽¹⁾

Winning over the Hearts of Certain Leaders

Rasulullaah ﷺ Endearing the Leader of a Tribe

Hadhrat Abu Dharr ؓ narrates that Rasulullaah ﷺ once asked him what he thought of Hadhrat Ju'ayl ؓ. "I see him as just another poor man like many others," Hadhrat Abu Dharr ؓ replied. When Rasulullaah ﷺ asked him what he thought of another man, Hadhrat Abu Dharr ؓ replied, "He is a great leader amongst the leaders of people." Rasulullaah ﷺ then remarked, "But Ju'ayl is better than the world full of that man." Hadhrat Abu Dharr ؓ then enquired, "O Rasulullaah ﷺ! Why do you then treat him (as well) as you do when he is that bad a person?" Rasulullaah ﷺ replied, "He is the leader of a tribe and I am merely winning them over (attracting them towards Islaam)."⁽²⁾

Another narration states that someone said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! You have given Uaynah bin Hisn ؓ and Aqra bin Haabis ؓ a hundred camels each while you have left Ju'ayl ؓ out. Rasulullaah ﷺ responded by saying, "I swear by the Being Who controls my life! Ju'ayl bin Suraaqa is better than the earth full of the likes of Uaynah and Aqra. I am however (doing this in an effort towards) winning over the hearts of Uaynah and Aqra. As for Ju'ayl, I entrust him to his Imaan (he needs nothing material to strengthen his Imaan)."⁽³⁾

Honouring the Household Members of Rasulullaah ﷺ's Family

The Parting Advice of Rasulullaah ﷺ Concerning the Members of his Household

Hadhrat Yazeed bin Hayyaan says, "Husayn bin Saburah, Amr bin Muslim and I once went to Hadhrat Zaid bin Arqam ؓ. When we sat down with him, Husayn asked, 'You have seen some tremendous times, O Zaid. You saw Rasulullaah ﷺ, you heard him speak, you fought battles by his side and you

(1) Duwali in his Kuna (Vol.1 Pg.31). Ibn Mandah and Ibn Sakan have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.409). Uqayli has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.216).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.353), as quoted in *Kanzul Ummaal* (Vol.3 Pg.320). Rooyani has also reported the narration in his Musnad as has Ibn Abdul Hakam in his Futooh Misr. Ibn Hibbaan has also reported the narration without mentioning the name of Hadhrat Ju'ayl ؓ, while the narration of Bukhaari in his Adab omits both the names of Hadhrat Ju'ayl ؓ and Hadhrat Abu Dharr ؓ.

(3) Ibn Is'haaq, as quoted in *Isaabah* (Vol.1 Pg.239). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.353).

performed salaah behind him. You have certainly seen some tremendous times. O Zaid, do tell us something that you heard from Rasulullaah ﷺ.' Hadhrat Zaid ﷺ said, 'Dear nephew! By Allaah! I am now very old. The time I spent with Rasulullaah ﷺ is now far past and I have forgotten some of the things that I remembered from him. You should therefore take note of what I narrate and do not force me to narrate that which I do not do so myself. Rasulullaah ﷺ once stood up to deliver sermon at a pond between Makkah and Madinah called *Khum*. After praising Allaah, giving advice and reminding us of some things, he said:

'O people! Take note that I am also a human and the messenger (angel of death) from my Rabb shall soon come and I shall have to respond. I am however leaving **behind me two weighty things**. The first is the Book of Allaah that contains guidance and light. You should therefore grab Allaah's Book and hold fast to it.' Rasulullaah ﷺ then encouraged the people to Allaah's Book and then added, '(The second thing is) The members of my household. I urge you to remember Allaah when dealing with the members of my household. I urge you to remember Allaah when dealing with the members of my household.'

Husayn then enquired, 'Who exactly are the members of Rasulullaah ﷺ's household? Are his wives not members of his household?' Hadhrat Zaid ﷺ replied, '**Although Rasulullaah ﷺ's wives are members of his household**, the actual members of his household are those to whom giving Zakaah is forbidden after the demise of Rasulullaah ﷺ.' When Husayn asked for further elaboration, Hadhrat Zaid ﷺ explained, 'They are the family of Ali ﷺ, the family of Aqeel ﷺ, the family of Ja'far ﷺ and the family of Abbaas ﷺ.' Husayn enquired further, 'Is zakaah forbidden for all of these people?' 'Yes,' was the reply." (1)

Hadhrat Abdullaah bin Umar ﷺ narrates that Hadhrat Abu Bakr ﷺ said, "Consider Muhammad ﷺ when dealing with the members of his household." (2)

Rasulullaah ﷺ Honours his Uncle Hadhrat Abbaas ﷺ

Ummul Mu'mineen Hadhrat Aa'isha ﷺ narrates that Rasulullaah ﷺ was once sitting with his companions with Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ on his sides. When Hadhrat Abbaas ﷺ arrived, Hadhrat Abu Bakr ﷺ made way for him and he sat down between Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ. Rasulullaah ﷺ then said to Hadhrat Abu Bakr ﷺ, "**It is only people of virtue who acknowledge the virtue of other people of virtue.**" When Hadhrat Abbaas ﷺ started speaking to Rasulullaah ﷺ, Rasulullaah ﷺ's voice became extremely soft. Hadhrat Abu Bakr ﷺ then said to Hadhrat Umar ﷺ, "I am worried that some illness has suddenly afflicted Rasulullaah ﷺ (causing him to lose his voice)." Hadhrat Abbaas

(1) Muslim, as quoted in *Riyaadhus Saaliheen*. Ibn Jarreer has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.95).

(2) Bukhaari, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.94).

ﷺ did not leave Rasulullaah ﷺ until he had his needs met. When he left, Hadhrat Abu Bakr ﷺ asked, "O Rasulullaah ﷺ! Were you just now afflicted by some illness?" When Rasulullaah ﷺ replied that nothing like that had happened, Hadhrat Abu Bakr ﷺ queried, "But I noticed that your voice had become extremely soft." Rasulullaah ﷺ explained, "When Abbaas arrived, Jibra'eel ﷺ instructed me to lower my voice as you people have been commanded to lower your voices before me." (1)

Hadhrat Abdullaah bin Abbaas ﷺ reports that Hadhrat Abu Bakr ﷺ had a reserved sitting place near Rasulullaah ﷺ which he would forsake for none other than Hadhrat Abbaas ﷺ. Rasulullaah ﷺ was very much impressed by this gesture of his. When Hadhrat Abbaas ﷺ arrived one day, Hadhrat Abu Bakr ﷺ moved from his place. "What is the matter?" Rasulullaah ﷺ asked Hadhrat Abu Bakr ﷺ. "Your uncle has just arrived," replied Hadhrat Abu Bakr ﷺ. Rasulullaah ﷺ then saw Hadhrat Abbaas ﷺ arrive and smiled at Hadhrat Abu Bakr ﷺ saying, "This is Abbaas coming with white clothing. His progeny after him shall soon be wearing black clothing and twelve of them shall be kings."

When Hadhrat Abbaas ﷺ arrived, he asked, "O Rasulullaah ﷺ! Did you say something to Abu Bakr?" "I only told him what is good," Rasulullaah ﷺ remarked. Hadhrat Abbaas ﷺ commented, "That is true. May my parents be sacrificed for you! You only speak what is good." Rasulullaah ﷺ then said, "I said to him, 'This is Abbaas coming with white clothing. His progeny after him shall soon be wearing black clothing and twelve of them shall be kings.'" (2)

Hadhrat Abu Bakr ﷺ Vacates his Place for Hadhrat Abbaas ﷺ

Hadhrat Ja'far bin Muhammad narrates from his great grandfather that Hadhrat Abu Bakr ﷺ always sat on the right of Rasulullaah ﷺ while Hadhrat Umar ﷺ sat on his left. Hadhrat Uthmaan ﷺ sat in front of Rasulullaah ﷺ for he used to write any confidential matters for Rasulullaah ﷺ. However, when Hadhrat Abbaas ﷺ came along, Hadhrat Abu Bakr ﷺ would move from his place and Hadhrat Abbaas ﷺ would sit there. (3)

Rasulullaah ﷺ Encourages People to have Love for Hadhrat Abbaas ﷺ

Hadhrat Muttalib bin Rabee'ah reports that Hadhrat Abbaas ﷺ once came to Rasulullaah ﷺ in a rage. "What is the matter?" Rasulullaah ﷺ enquired. "O Rasulullaah ﷺ!" Hadhrat Abbaas ﷺ asked, "What is the problem between us (the Banu Haashim) and the Quraysh?" Rasulullaah ﷺ enquired further, "What has happened between yourself and the Quraysh?" Hadhrat Abbaas ﷺ

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.68).

(2) Tabraani. Haythami (Vol.9 Pg.270) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration in brief, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.211).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.214).

replied, "While the Quraysh meet each other with smiling faces, they meet us with different faces." Rasulullaah ﷺ then grew so angry that the vein between his eyes swelled. When his anger had cooled, Rasulullaah ﷺ said, "I swear by the Being Who controls the life of Muhammad! Imaan has not entered the heart of any person until he loves you (the Banu Haashim) for the sake of Allaah and His Rasool ﷺ." Rasulullaah ﷺ then said further, "What is the matter with some people that they hurt me by hurting Abbaas? A man's paternal uncle is just like his father." (1)

Hadhrat Abbaas bin Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ reports that he once said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! While the Quraysh meet each other with open and smiling faces, whereas when they meet us, they do so with strange faces." Rasulullaah ﷺ then grew extremely angry and he said, "I swear by the Being Who controls the life of Muhammad! Imaan has not entered the heart of any person until he loves you (the Banu Haashim) for the sake of Allaah and His Rasool ﷺ." (2)

Hadhrat Ismah narrates that when Hadhrat Abbaas bin Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ entered the Masjid one day, he noticed resentment on the faces of some people. He then went to Rasulullaah ﷺ's room and said, "O Rasulullaah ﷺ! Why is it that I notice resentment on the faces of people when I enter the Masjid?" Rasulullaah ﷺ then went to Masjid and said, "O people! You can never have Imaan and cannot be called Mu'mineen until you have love for Abbaas." (3)

The Incident between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ and the Du'aa Rasulullaah ﷺ Made for Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ because of his Honouring Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once sent Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to collect zakaah. The first person Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ met was Hadhrat Abbaas bin Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ. "Bring along the zakaah for your wealth, O Abu Fadhl," Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ called out. Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ then burst out in a barrage of insults against Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, to which Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "By Allaah! Remember that had it not been for fear of Allaah your relationship with Rasulullaah ﷺ, I would have given you a befitting reply for what you have said." The two then separated and took different paths.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then met Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ and related the incident to him. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ took Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ by the hand and led him to Rasulullaah ﷺ. "O Rasulullaah ﷺ!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ began, "When you sent me to collect zakaah, the first person I met was your uncle Abbaas. 'Bring along the zakaah for your wealth, O Abu Fadhl,' I called out. He

(1) Haakim.

(2) Haakim (Vol.3 Pg.333).

(3) Tabraani. Haythami (Vol.9 Pg.269) has commented on the chain of narrators.

then burst out in a barrage of insults against me, to which I replied, 'By Allaah! Remember that had it not been for fear of Allaah your relationship with Rasulullaah ﷺ, I would have given you a befitting reply for what you have said.' Rasulullaah ﷺ endorsed the behaviour of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ saying, "May Allaah honour you as you have honoured him. Remember that the paternal uncle of a man is just like his father. Do not talk to Abbaas about zakaah because I have already taken two years zakaah from him in advance." (1)

Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ Slaps a Man who Insulted his Father

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that when someone spoke about the father of Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ and insulted him, Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ slapped the man. Some people gathered around and swore, "By Allaah! We shall slap Abbaas just as he slapped this man." When this news reached Rasulullaah ﷺ, he stood up to address the people. "Which person is most honoured by Allaah?" Rasulullaah ﷺ asked. "You, O Rasulullaah ﷺ!" the people replied. Rasulullaah ﷺ continued, "Abbaas is from me and I am from him. **Never insult the dead, thereby hurting the living.**" (2)

Another narration states that the people added, "O Rasulullaah ﷺ! We seek Allaah's protection from your anger! Do seek forgiveness from Allaah on our behalf." Rasulullaah ﷺ complied. (3)

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Honour Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ during their Terms as Khalifah

Hadhrat Ibn Shihaab reports that during their terms as Khalifah, whenever Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ or Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ met Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ while they were riding, they would dismount the animal (let Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ mount it) and then lead the animal while walking until Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ had reached his destination. Only then would they leave him. (4)

Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Lashes a man who Ridiculed Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ

Hadhrat Qaasim bin Muhammad reports that amongst the rulings that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ initiated and which was approved of (by the Sahabah رَضِيَ اللَّهُ عَنْهُمْ) was having a man lashed for ridiculing Hadhrat Abbaas bin Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ in an argument. When someone raised a objection, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ said, "When Rasulullaah ﷺ honoured his uncle, how can I allow people

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.214). Ibn Sa'd (Vol.4 Pg.27) has reported a similar narration from Hadhrat Qataadah.

(2) Haakim (Vol.3 Pg.329), reporting from reliable sources as confirmed by Dhahabi.

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.211). Ibn Sa'd (Vol.4 Pg.24) has also reported a similar narration from Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ.

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.69).

to ridicule him? Whoever allows such behaviour will be opposing Rasulullaah ﷺ." This ruling was then sanctioned (by the Sahabah ﷺ).⁽¹⁾

Hadhrat Abu Bakr ﷺ Honours Hadhrat Ali ﷺ and Vacates his Place for him

Hadhrat Anas ﷺ narrates that Rasulullaah ﷺ was once sitting in the Masjid with the Sahabah ﷺ around him. Hadhrat Ali ﷺ then arrived, greeted with Salaam and then stood there to look for a place to sit. Rasulullaah ﷺ looked at the faces of the Sahabah ﷺ to see which of them would make place for him. Hadhrat Abu Bakr ﷺ, who was sitting on Rasulullaah ﷺ's right shifted from his place and said, "Come here, O Abul Hasan."

Hadhrat Ali ﷺ then sat between Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ. The Sahabah ﷺ could actually see the happiness on the face of Rasulullaah ﷺ as he said to Hadhrat Abu Bakr ﷺ, "O Abu Bakr! It is only the people of virtue who recognise others of virtue."⁽²⁾

A Group of the Ansaar Address Hadhrat Ali ﷺ as "O Moulana"

Hadhrat Rabaah bin Haarith reports that a group of the Ansaar once came to Hadhrat Ali ﷺ in Rahbah (a place in Kufa) and greeted him with the words, "As Salaamu Alayka, O Moulana (O our master)!" Hadhrat Ali ﷺ asked, "How can I be your Moula (master) when you are Arabs (and therefore cannot be slaves)?" They replied, "On the day Rasulullaah ﷺ delivered a lecture at the pond of Khum, we heard him say, 'For those to whom I am their Moula (master), then he (Hadhrat Ali ﷺ) is also their Moula.'" Hadhrat Rabaah says that he followed the group after they had left and enquired who they were. I was informed that they were a group of the Ansaar and amongst them was Hadhrat Abu Ayyoob Ansaari ﷺ as well.⁽³⁾

Rasulullaah ﷺ Says, "For those to whom I am their Friend, then Ali should also be their Friend"

Hadhrat Buraydah ﷺ reports, "Rasulullaah ﷺ once dispatched us on an expedition to which he appointed Hadhrat Ali ﷺ as commander. After we returned, Rasulullaah ﷺ asked us how we found our commander. It was either I or someone else who complained about him. While I was one who usually looked down, when I did lift my gaze, I saw that Rasulullaah ﷺ's face had turned red (with anger). He said, 'For those to whom I am their friend, then Ali should also be their friend.' I then submitted, 'I shall never hurt you again concerning Ali ﷺ.'⁽⁴⁾

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.213).

(2) Ibnul A'raabi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.359).

(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.104).

(4) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.108).

Rasulullaah ﷺ Says, "Whoever Hurts Ali has Hurt me"

Hadhrat Amr bin Shaas Aslami ؓ who was with Rasulullaah ﷺ at Hudaibiyyah says, "I was with the group of horsemen under the command of Hadhrat Ali ؓ whom Rasulullaah ﷺ had dispatched to Yemen. When Hadhrat Ali ؓ behaved harshly with me, I harboured my anger within my heart. When we returned to Madinah, I complained about him in various gatherings and to whoever I met. One day, I went to the Masjid where Rasulullaah ﷺ was sitting. When Rasulullaah ﷺ saw me, he continued looking me in the eye until I sat down before him. As I sat down, he said, 'Take note, O Amr! You have hurt me deeply.' 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon!' I exclaimed, 'I seek protection from Allaah and in Islaam from hurting the Rasool of Allaah ﷺ!' Rasulullaah ﷺ said, 'Whoever hurts Ali has hurt me.'"⁽¹⁾

Hadhrat Sa'd ؓ Seeks Protection from the Anger of Rasulullaah ﷺ when he Insulted Hadhrat Ali ؓ

Hadhrat Sa'd bin Abi Waqqaas ؓ says, "I was sitting in the Masjid with two other persons when we insulted Ali ؓ. When Rasulullaah ﷺ arrived, we could see the anger on his face, so we sought protection in Allaah from his anger. Rasulullaah ﷺ said, 'What have you got against me? Whoever hurts Ali has hurt me.'"⁽²⁾

Hadhrat Umar ؓ Reproaches Someone who Insulted Hadhrat Ali ؓ

Hadhrat Urwa ؓ narrates that someone once insulted Hadhrat Ali ؓ in the presence of Hadhrat Umar ؓ. Hadhrat Umar ؓ said, "Do you know that occupant of this grave? He is Muhammad ؐ, the son of Abdullaah, who was the son of Abdul Muttalib. Ali is the son of Abu Taalib who was also the son of Abdul Muttalib. You should therefore only speak good of Ali ؓ because if you hurt Ali, you will be hurting the one in this grave." ⁽³⁾

Hadhrat Sa'd ؓ says, "I shall never Revile him even if a Saw is Placed on my Head"

Hadhrat Abu Bakr bin Khaalid bin Urfuta narrates that he once went to Hadhrat Sa'd bin Maalik ؓ and asked, "The news has reached me that in Kufa you people are being forced to revile Ali ؓ. Have you ever reviled him?" Hadhrat Sa'd ؓ replied, "Allaah forbid! I swear by the Being Who controls the life of

(1) Ibn Is'haaq and Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.347). Ahmad, Tabraani and Bazaar have also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.129).

(2) Abu Ya'la, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.347). Haythami (Vol.9 Pg.129) has commented on Bazaar's chain of narrators

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzui Ummaal* (Vol.5 Pg.46).

Sa'd that I have heard Rasulullaah ﷺ say such things about Ali رَضِيَ اللَّهُ عَنْهُ that I would never revile him even if a saw is placed on my head." (1)

Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ Forbids Hadhrat Mu'aawiya

رَضِيَ اللَّهُ عَنْهُ from Insulting Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ

Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Mu'aawiya bin Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ once instructed him saying, "What prevents you from reviling Abu Turaab (Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ)?" Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ replied, "If I had to my credit even **one of the three virtues** that Rasulullaah ﷺ mentioned for Ali رَضِيَ اللَّهُ عَنْهُ, I would prefer this to having red camels. I cannot revile him as long as I remember these. When Rasulullaah ﷺ appointed Ali رَضِيَ اللَّهُ عَنْهُ as his deputy (in Madinah) when leaving for one of the battles, Ali رَضِيَ اللَّهُ عَنْهُ asked, 'O Rasulullaah ﷺ! Are you leaving me behind with the women and children?' I then heard Rasulullaah ﷺ say, 'Would you not like your relationship with me to be like the relationship between Haaron رَضِيَ اللَّهُ عَنْهُ and Moosa رَضِيَ اللَّهُ عَنْهُ. Of course, there shall be no Nabi after me.' I also heard Rasulullaah ﷺ say during the Battle of Khaybar, 'I shall give the flag to someone who loves Allaah and His Rasool ﷺ and whom Allaah and His Rasool ﷺ also love.' I also hoped to get it but Rasulullaah ﷺ then asked for Ali رَضِيَ اللَّهُ عَنْهُ to be summoned. When brought before Rasulullaah ﷺ, he was suffering from pain in his eyes. Rasulullaah ﷺ put some of his blessed saliva into Ali رَضِيَ اللَّهُ عَنْهُ' s eyes (thus curing them) and handed the flag over to him. Allaah then granted the conquest at his hand. Furthermore, it was Ali رَضِيَ اللَّهُ عَنْهُ, Faatima رَضِيَ اللَّهُ عَنْهَا, Hasan رَضِيَ اللَّهُ عَنْهُ and Husayn رَضِيَ اللَّهُ عَنْهُ whom Rasulullaah ﷺ called for when Allaah revealed the verse:

﴿قُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ق﴾

(سورة آل عمران آیت ۶۱)

Say to them (O Rasulullaah ﷺ), "Come! We shall call your sons and our sons, your wives and our wives, yourselves and ourselves... {Surah Aal Imraan, verse 61}

Thereafter, Rasulullaah ﷺ said, "O Allaah! This is my family." (2)

Hadhrat Abu Nujayh narrates that when Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ performed Hajj, he took hold of the hand of Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ and said, "O Abu Is'haaq! We are people whom all these battles have distanced from the Hajj to the extent that we have almost forgotten some of its Sunnah practices. You perform the Tawaaf and we will follow you." After the Tawaaf was complete, Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ took Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ into Daarun Nadwa where he seated him upon his chair. He then spoke of Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ and spoke ill of him.

Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ said, "You brought me into your room, seated me on your chair and then start to speak ill of Ali رَضِيَ اللَّهُ عَنْهُ?! By Allaah! More than everything

(1) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.130).

(2) Ahmad, Muslim and Tirmidhi.

upon which the sun rises, I love to have even one of the three virtues he had. More than everything upon which the sun rises, I love to have for myself what Rasulullaah ﷺ said to him when he left for the expedition to Tabook. On that occasion, Rasulullaah ﷺ said to Ali رَضِيَ اللَّهُ عَنْهُ, 'Would you not like your relationship with me to be like the relationship between Haaroona and Moosa u. Of course, there shall be no Nabi after me.' More than everything upon which the sun rises, I love to have for myself what Rasulullaah ﷺ said about him during the Battle of Khaybar. On that occasion, Rasulullaah ﷺ said to Ali رَضِيَ اللَّهُ عَنْهُ, 'I shall give the flag to someone who loves Allaah and His Rasool ﷺ and whom Allaah and His Rasool ﷺ also love. Allaah shall grant the conquest at his hand and he is never one who flees from the battlefield.' More than everything upon which the sun rises, I love to have for myself the virtue of being the son-in-law of Rasulullaah ﷺ by marrying his daughter and having from her the children that he did. I shall never again enter any room with you." Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ then shook off his shawl and left. ⁽¹⁾

Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا Rebukes Someone who Reviled Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Abdullaah Jadali reports, "I once went to Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا, who asked, 'Do people amongst you revile Rasulullaah ﷺ?' 'Allaah forbid!' I exclaimed. I may also have made statements like 'Subhaanallaah!' or something similar. She then said, 'I have heard Rasulullaah ﷺ say, 'Whoever reviles Ali has reviled me.'"⁽²⁾

Hadhrat Abu Abdullaah Jadali reports that Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا once asked him, "Do people amongst you revile Rasulullaah ﷺ?" "How can Rasulullaah ﷺ be reviled?" he asked. She replied, "Is Ali رَضِيَ اللَّهُ عَنْهُ and those he loves not reviled whereas Rasulullaah ﷺ loved him?" ⁽³⁾

The Statement of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Concerning his Lineage and Deen

Hadhrat Abu Saadiq reports that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once said to him, "My lineage is the same as that of Rasulullaah ﷺ and my Deen is also the same as that of Rasulullaah ﷺ. Therefore, whoever reviles me actually reviles Rasulullaah ﷺ."⁽⁴⁾

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Honours Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdur Rahmaan bin Isbahaani narrates that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was sitting on the pulpit of Rasulullaah ﷺ when Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ

(1) Abu Zur'ah Dimishki, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.340,341).

(2) Ahmad. Haythami (Vol.9 Pg.130) has commented on the chain of narrators.

(3) Tabraani and Abu Ya'la. Haythami has commented on the chain of narrators. Ibn Abi Shaybah has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.46).

(4) Khateeb in his *Muttafiq* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.46).

(who was still a child) came there and said, "Do dismount my grandfather's place!" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "You are right. This place is your grandfather's." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then put Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ on his lap and started to weep (thinking of Rasulullaah ﷺ). Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ excused himself saying, "By Allaah! This was not by my instruction." "That's true," Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ agreed, "I had no doubts about it." (1)

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was once delivering a sermon when Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ (who was still a child) arrived and also mounted the pulpit saying, "Do dismount my grandfather's pulpit!" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then said, "This was done without my consultation." (2)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ honours Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was once delivering a sermon when Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ (who was still a child) stood up and said, "Do dismount my grandfather's pulpit!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "It is indeed the pulpit of your grandfather and not that of mine. Who instructed you to do this?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then stood up and said, "No one instructed him to do it! Take note, you rascal! I shall definitely punish you for this." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ interceded by saying, "Do not punish my nephew for he has spoken the truth. By Allaah! It is certainly his grandfather's pulpit." (3)

Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ narrates, "I once climbed the pulpit on which Umar رَضِيَ اللَّهُ عَنْهُ was and said, 'Do dismount my grandfather's pulpit and mount your father's pulpit!' 'My father does not have a pulpit,' he replied and he then made me sit with him. After dismounting and proceeding home, he asked, 'Dear child! Who taught you to do this?' When I assured him that no one did, he said, 'Dear son! It would be nice if you visited us frequently.' I therefore went to him one day but found him alone with Mu'aawiya رَضِيَ اللَّهُ عَنْهُ while his son Abdullaah was standing at the door and did not have permission to enter. I therefore returned home. When Umar رَضِيَ اللَّهُ عَنْهُ met me afterwards, he asked, 'Dear son! Why is it that you have not visited us?' I replied, 'I had come when you were alone with Mu'aawiya رَضِيَ اللَّهُ عَنْهُ. However, when I saw that your son Abdullaah had to return (without receiving permission to enter), I also returned.' He said, 'You are more deserving of permission than my son Abdullaah. Allaah has crowned our heads because of your family (Rasulullaah ﷺ).' He then placed his hand on my head." (4)

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Honours Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Uqba bin Haarith narrates that it was after the demise of Rasulullaah

(1) Abu Nu'aym and Jaabiri in his Juz.

(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.105).

(4) Ibn Sa'd, Ibn Raahway and Khateeb, as quoted in *Kanzul Ummaal* (Vol.7 Pg.105) and reporting from reliable sources as confirmed in *Isaabah* (Vol.1 Pg.333).

ﷺ that he left the Masjid with Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ after performing the Asr salaah. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ was walking on the right of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ when they passed by Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ's son Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ playing with some other boys. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ put the boy on his shoulders as he said a couplet which meant:

"May my father be sacrificed! This boy is the image of Nabi ﷺ and in no way resembled his father"

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ laughed at this. ⁽¹⁾

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ Kisses Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ's Stomach

Hadhrat Umayr bin Is'haaq reports that he saw Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ meet Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ and say, "Show me that part of your stomach where I saw Rasulullaah ﷺ kiss." When Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ did so, Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ also kissed the spot. Another narration states that Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ kissed his navel. ⁽²⁾ Yet another narration states that when Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ uncovered his belly, Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ placed his hand on Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ' s navel. ⁽³⁾

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ Uses the Words "My Guide" when Addressing Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Maqbari reports that they were once with Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ when Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ arrived and greeted them with Salaam. The people returned the greeting but Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ was unaware of what happened until somebody said to him, "That was Hasan bin Ali who greeted with Salaam." Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ then went to meet Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ and said, "Salaams to you too, O my leader." When someone asked Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ why he had addressed Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ as "my leader", Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ replied, "I testify that I heard Rasulullaah ﷺ say, 'He is a leader.'" ⁽⁴⁾

The Incident Between Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ and Marwaan Concerning Having Love for Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ

Marwaan once visited Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ during the illness that claimed his life. Marwaan said, "Since we have been living with you, nothing has angered us more than your love for Hasan and Husayn." Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ

(1) Ibn Sa'd, Ahmad, Bukhaari, Nasa'ee and Haakim, as quoted in *Kanzul Ummaal* (Vol.7 Pg.103).

(2) Ahmad.

(3) Tabraani. Haythami (Vol.9 Pg.177) has commented on the chain of narrators. Ibn Najjaar has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.104).

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.187). Abu Ya'la and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.104), as has Haakim (Vol.3 Pg.169).

ﷺ pulled himself together and sat up saying, "I testify that we were once travelling with Rasulullaah ﷺ when he heard Hasan رَضِيَ اللَّهُ عَنْهُ and Husayn رَضِيَ اللَّهُ عَنْهُ crying. They were with their mother (Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا) at the time. Rasulullaah ﷺ hurried to them and I heard him ask, 'What is the matter with my children?' When their mother informed Rasulullaah ﷺ that they were suffering of thirst, Rasulullaah ﷺ grabbed at his water bag to see if it had water (but it did not have any). Water was extremely scarce those days and the people were searching for some. 'Does anyone have any water?' Rasulullaah ﷺ announced. Every person then grabbed for his water bag to look for water but no one had a drop with them. 'Give one of them to me,' Rasulullaah ﷺ asked. When Faatima رَضِيَ اللَّهُ عَنْهَا gave one of them from beneath the carriage, I could see her forearms as she did so. Rasulullaah ﷺ took the child and pressed him to his chest but the child continued screaming without stopping. Rasulullaah ﷺ then took out his tongue and the child started sucking on it until he was pacified. I did not hear him cry afterwards. In the meantime, the other boy was still crying as he had been without abating. 'Pass me the other one,' Rasulullaah ﷺ asked. When the other child was passed to Rasulullaah ﷺ, he did the same and they were both quiet. I did not hear either of them make a sound again. Rasulullaah ﷺ then called out, 'Let us move on!' Because we were travelling with women, we (men) moved from side to side and I was only able to meet up with Rasulullaah ﷺ later along the road. How can I not love those two when I have seen Rasulullaah ﷺ do that?" (1)

Honouring Ulema, Elders and Men of Virtue

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ Honour each other

Hadhrat Ammaar bin Abu Ammaar reports that when Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ was once about to mount his animal, Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ held the stirrup (so that he may place his foot in it). "Go away, O cousin of Rasulullaah ﷺ (we should be serving you and not you us)," Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ bade Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ. However, Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ said, "This is how we have been commanded to honour our Ulema and elders." Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ then said, "Show me your hand." When Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ did so, Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ kissed the hand saying, "This is how we have been commanded to honour the family of our Nabi ﷺ." (2)

Hadhrat Sha'bi reports that as Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ was about to mount his animal one day, Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ caught hold of the stirrup. "Go away, O cousin of Rasulullaah ﷺ," Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ bade Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ. However, Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.181).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol. Pg.37).

ﷺ said, "This is how we honour our Ulema and elders." ⁽¹⁾ Another narration states when Hadhrat Abdullaah bin Abbaas ﷺ held the stirrup of Hadhrat Zaid bin Thaabit ﷺ's animal, he said, "We have been commanded to hold on to the stirrup of our teachers and our seniors." ⁽²⁾

Rasulullaah ﷺ Honours Hadhrat Abu Ubaydah ﷺ

Hadhrat Abu Umaamah ﷺ narrates that a drink was once served when Rasulullaah ﷺ was in the company of some Sahabah ﷺ such as Hadhrat Abu Bakr ﷺ, Hadhrat Umar ﷺ and Hadhrat Abu Ubaydah bin Jarraah ﷺ. When Rasulullaah ﷺ passed the cup to Hadhrat Abu Ubaydah ﷺ, he submitted, "You are more deserving (of having it first), O Nabi of Allaah ﷺ." When Rasulullaah ﷺ insisted that he take it, Hadhrat Abu Ubaydah ﷺ took it but before drinking, he said, "You take it, O Nabi of Allaah ﷺ." Rasulullaah ﷺ then said, "Please drink because blessings lie with our elders. That person has no relationship with us who does not have mercy on our youngsters and does not respect our elders." ⁽³⁾

Rasulullaah ﷺ Instructs that the Eldest Should be First to Speak

Hadhrat Raafi bin Khadeej ﷺ and Hadhrat Sahl bin Abi Hathmah ﷺ both reports that Hadhrat Abdullaah bin Sahl ﷺ and Hadhrat Muhayyisah bin Mas'ood ﷺ were separated from each other amongst the date palms of Khaybar when Hadhrat Abdullaah bin Sahl ﷺ was murdered. Hadhrat Abdur Rahman bin Sahl ﷺ, Hadhrat Muhayyisah bin Mas'ood ﷺ and Hadhrat Huwayyisah bin Mas'ood ﷺ then went to Rasulullaah ﷺ to discuss the matter with him. Hadhrat Abdur Rahman ﷺ started speaking but because he was the youngest of the three, Rasulullaah ﷺ said that the eldest should speak first. After they had informed Rasulullaah ﷺ about what had happened to their companion, Rasulullaah ﷺ said, "Will you not have a right to the blood money by the oaths of fifty members of your tribe?" "O Rasulullaah ﷺ!" they questioned, "But it was a case that we did not witness." Rasulullaah ﷺ then said, "Then the Jews (of Khaybar) will be absolved by the oaths of fifty of them." "O Rasulullaah ﷺ!" the men argued, "But they are Kuffaar (and cannot be trusted)." (To settle the affair) Rasulullaah ﷺ then paid the blood money from his side. ⁽⁴⁾

Rasulullaah ﷺ Honours Hadhrat Waa'il bin Hujar ﷺ

Hadhrat Waa'il bin Hujar ﷺ says, "(In Hadlramaut) We heard about the

(1) Ya'qoob bin Sufyaan, as quoted in *Isaabah* (Vol.1 Pg.561). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.345). Ibn Sa'd (Vol.4 Pg.175) has reported a similar narration, as has Haakim (Vol.3 Pg.423), as quoted in *Isaabah* (Vol.2 Pg.332)

(2) Ibn Najaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.38).

(3) Tabraani. Haythami (Vol.8 Pg.15) has commented on the chain of narrators.

(4) Bukhaari.

appearance of Rasulullaah ﷺ at a time when we were in control of a large kingdom where people obeyed us. I then forsook everything and left with enthusiasm for Allaah and His Rasool ﷺ. When I came to Rasulullaah ﷺ, he had already given the people the news of my arrival. When I came to him and greeted with Salaam, he replied to my greeting and spread out his shawl for me to sit on. He then mounted the pulpit and made me sit with him. Thereafter, Rasulullaah ﷺ raised his hands, praised Allaah, invoked Allaah's mercy on the Ambiyaa and gathered the people. He then said to them, 'O people! This is Waa'il bin Hujar who has come from far off, from Hadhramaut. He has come of his own will, without compulsion and with enthusiasm for Allaah, His Rasool ﷺ and His Deen.' 'That is true,' I affirmed." (1)

In another narration, Hadhrat Waa'il bin Hujar رضى الله عنه says that when he came to Rasulullaah ﷺ, Rasulullaah ﷺ announced, "This is Waa'il bin Hujar who has come willingly without any displeasure. He has come to you for the love of Allaah and His Rasool ﷺ." Rasulullaah ﷺ then spread out his shawl for Hadhrat Waa'il رضى الله عنه (to sit on). Rasulullaah ﷺ made Hadhrat Waa'il رضى الله عنه sit beside him and brought him very close. Thereafter, Rasulullaah ﷺ mounted the pulpit and addressed the people saying, "Be kind to him because he has only just left his royal background." Hadhrat Waa'il رضى الله عنه said, "My family has taken away from me everything that I had." Rasulullaah ﷺ consoled him saying, "I shall give you all that they have taken and double of that as well." The Hadith continues further. (2)

Rasulullaah ﷺ Honours Hadhrat Sa'd bin Mu'aadh رضى الله عنه on his Deathbed

Hadhrat Abdullaah bin Abbaas رضى الله عنه narrates that when Hadhrat Sa'd bin Mu'aadh رضى الله عنه's arm started bleeding profusely (from a wound), Rasulullaah ﷺ stood by him and embraced him even as the blood splattered over Rasulullaah ﷺ's face and beard. The more someone tried to shield Rasulullaah ﷺ from the blood, the closer Rasulullaah ﷺ drew to Hadhrat Sa'd رضى الله عنه until he eventually passed away. (3)

One of the Ansaar narrates that after Hadhrat Sa'd bin Mu'aadh رضى الله عنه had passed judgement for the Banu Qurayzah tribe and had returned (to Madinah), his wound ruptured. When the news reached Rasulullaah ﷺ, he went to Hadhrat Sa'd رضى الله عنه and placed his head in his lap. Hadhrat Sa'd رضى الله عنه was fair in complexion and large in stature so when he was covered in a white sheet, his feet were exposed when his face was covered. Rasulullaah ﷺ then prayed, "O Allaah! Sa'd strove in Your path, believed in Your Rasool and fulfilled his duties, so accept his soul in the best way that You accept any soul." Hearing the prayer of Rasulullaah ﷺ, Hadhrat Sa'd رضى الله عنه opened his eyes and said, "As Salaamu Alayka, O Rasulullaah ﷺ! Take note that I testify that you are certainly Allaah's

(1) Bazaar. Haythami (Vol.9 Pg.373) has commented on the chain of narrators.

(2) Tabraani. Haythami (Vol.9 Pg.374) has commented on the chain of narrators.

(3) Ibn Sa'd (Vol.3 Pg.426).

Rasul." Seeing that Rasulullaah ﷺ was holding Hadhrat Sa'd ﷺ's head in his lap, Hadhrat Sa'd ﷺ's family grew concerned. When Rasulullaah ﷺ was informed of the concern of Hadhrat Sa'd ﷺ's family, he said, "Angels as many as you people are in his house sought permission from Allaah to be present for Sa'd's death." Hadhrat Sa'd ﷺ's mother was weeping as she recited a couplet (which meant):

"Oh the mother of Sa'd is destroyed

He was a man who meticulously applied himself"

Someone rebuked her saying, "Are you reciting poetry for Sa'd?" Rasulullaah ﷺ intervened saying, "Leave her alone because it is poets other than her who speak lies (she is true because her son was exactly as she says)." (1)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Honours a Sahabi Called Hadhrat Mu'ayqeet رَضِيَ اللَّهُ عَنْهُ

Hadhrat Khaarijah bin Zaid narrates that supper was once served to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when he was dining with some people. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then left the house to call Hadhrat Mu'ayqeet bin Abu Faatima رَضِيَ اللَّهُ عَنْهُ, who was a Sahabi who had migrated to Abyssinia. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to him, "Come closer and sit down. By Allaah! Had it been someone else suffering what you are suffering (leprosy), he would not have sat closer than a spear's length to me."

Another narration reports that when Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ once invited some people for a meal, they felt overawed (but accepted). Eating with them was Hadhrat Mu'ayqeet رَضِيَ اللَّهُ عَنْهُ, a Sahabi suffering from leprosy. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to him, "Eat from that which is in front of you and what is nearest to you. Had it been anyone other than you, he would have never shared a plate with me but would have been a spear's length away from me." (2)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Honours Hadhrat Amr bin Tufayl رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdul Waahid bin Aun Dowsi narrates that Hadhrat Tufayl bin Amr رَضِيَ اللَّهُ عَنْهُ returned (from the region of his tribe the Dows) to Rasulullaah ﷺ and remained with Rasulullaah ﷺ in Madinah until Rasulullaah ﷺ passed away. When some Arabs left the fold of Islaam, Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ left for the Battle of Yamaamah with his son Hadhrat Amr bin Tufayl رَضِيَ اللَّهُ عَنْهُ. While Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ was martyred in the battle, his son Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ was severely injured and his hand was cut off. He was once with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when some food was served. When Hadhrat Amr bin Tufayl رَضِيَ اللَّهُ عَنْهُ stepped aside, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "What is wrong? Are you stepping aside because of your (injured) hand (which you feel embarrassed to put into a plate with someone else)?" When Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ admitted that this was the reason,

(1) Ibn Sa'd (Vol.3 Pg.426).

(2) Ibn Sa'd (Vol.4 Pg.87).

Hadhrat Umar ﷺ said, "You should not do this! By Allaah! I shall not even taste the food until you have put your hand into it. I swear by Allaah that there is no person besides you who has a part of himself already in Jannah." Hadhrat Amr ﷺ later left with the Muslims for the Battle of Yarmook where he was martyred. ⁽¹⁾

Hadhrat Umar ﷺ Writes to Hadhrat Abu Moosa Ash'ari ﷺ about Giving Precedence to People of Virtue

Hadhrat Hasan reports that Hadhrat Umar ﷺ once wrote to Hadhrat Abu Moosa Ash'ari ﷺ saying, "The news has reached me that you allow a large group of people in all at once. When this letter of mine reaches you, I want you to begin with the people of virtue, status and personality. It is only after they have taken their places that you should permit the others in." ⁽²⁾

Giving Leadership to Seniors

The Advice Hadhrat Qais bin Aasim gave to his Sons

On his deathbed, Hadhrat Qais bin Aasim ﷺ gave the following advice to his sons: "Fear Allaah and give leadership to the seniors because when people hand over leadership to their seniors, they follow the ways of their forefathers. However, when they hand leadership over to those who are youngest, their status falls in the estimation of their contemporaries. Tend to the earning and investing of your wealth because it lends added honour to the honourable and makes them independent of the mean ones. Keep away from asking from people because this is the worst earning for a man. Do not wail when I die because no one wailed when Rasulullaah ﷺ passed away. Furthermore, when I die I want you to bury me in a place the Banu Bakr bin Waa'il tribe have no knowledge of because during the Period of Ignorance I used to ambush them (and they should not do anything nasty with my grave)." ⁽³⁾

Honouring People Despite Differences in Opinion and Deed

The Instruction Hadhrat Ali ﷺ gave the people During the Battle of Jamal

Hadhrat Yahya bin Sa'eed narrates from his uncle who says, "When we participated in the Battle of Jamal, Hadhrat Ali ﷺ formed our rows (before engaging in battle) and announced, 'No one should (be the first to) shoot an arrow, or to attack with a spear or to strike with a sword. Do not initiate the

(1) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.78).

(2) Deenowri, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55).

(3) Bukhaari in his *Adab* (Pg.54). Ahmad has also reported the narration, as quoted in *Isaabah* (Vol.3 Pg.253). Ibn Sa'd (Vol.7 Pg.36)

hostilities and speak kindly to them (because they are also Muslims).' I think that he also said, 'Whoever is successful on this occasion will be successful on the Day of Qiyaamah.' We then stood like this until the day had progressed considerably and the people (of the other army) all started shouting (to each other), 'O the avengers of Uthmaan (prepare yourselves)!' Hadhrat Ali ﷺ then called for Muhammad bin Hanafiyyah ﷺ who was standing before us and bearing the flag. He asked, 'O Ibn Hanafiyyah! What are they saying?' Muhammad bin Hanafiyyah ﷺ approached us and said, 'O Ameerul Mu'mineen! They are shouting, 'O the avengers of Uthmaan!' Hadhrat Ali ﷺ then raised his hands and prayed, 'O Allaah! Let the murderers of Uthmaan fall flat on their faces.'⁽¹⁾

Hadhrat Muhammad bin Umar bin Ali bin Abi Taalib reports that Hadhrat Ali ﷺ did not engage the opposite army in battle until he had called them (to forsake the weapons) for three days. On the third day, Hadhrat Hasan ﷺ, Hadhrat Husayn ﷺ and Hadhrat Abdullaah bin Ja'far ﷺ came to him and said, "These people have inflicted many casualties on us." "Dear nephew!" Hadhrat Ali ﷺ said, "I am not at all in the dark concerning what is happening to the people." He then asked them to pour out some water for him and when they did, he made wudhu and performed two Rakaahs of salaah. After completing, he raised his hands and made du'aa to Allaah. He then addressed the people saying, "If you are victorious over them, you should not chase after those who flee and should not kill any of the wounded. Take only those weapons of war that are brought to the battlefield and everything else that remains (clothing and other personal possessions) shall remain the property of the heirs of those killed." Imaam Bayhaqi says that the more authentic version of the narration states that Hadhrat Ali ﷺ did not take any booty nor any of the possessions of those killed.⁽²⁾

Hadhrat Ali bin Husayn reports that when he once went to Marwaan bin Hakam, the latter said to him, "I have never seen anyone so noble in victory as your (grand) father (Hadhrat Ali ﷺ). We had only just started fleeing from the battlefield of the Battle of Jamal (after being defeated by him) when one of his announcers called out, "Do not kill anyone fleeing nor any of the wounded."⁽³⁾

The Statement of Hadhrat Ali ﷺ Concerning the People who Fought him in the Battle of Jamal

Hadhrat Abd Khayr reports that when Hadhrat Ali ﷺ was questioned about those who fought him in the Battle of Jamal, he said, "They were simply our brothers whom we fought because they rebelled against us. However, they have since repented and we have pardoned them." Hadhrat Muhammad bin Umar bin Ali bin Abi Taalib reports that on the day the Battle of Jamal was fought, Hadhrat Ali ﷺ said, "We shall be gracious to them because they testify that there is none worthy of worship but Allaah and we shall allow sons to be the heirs of

(1) Bayhaqi (Vol.8 Pg.180).

(2) Bayhaqi (Vol.8 Pg.181).

(3) Bayhaqi (Vol.8 Pg.181).

their father's (by not taking any of their possessions for ourselves)." (1)

Hadhrat Abul Bakhtari narrates that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ was once asked whether the people who fought him in the Battle of Jamal were Mushrikeen. He replied, "It is from Shirk that we fled." "Were they then Munaafiqeen?" he was asked further. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "Munaafiqeen very seldom think of Allaah (whereas these did so very often)." "Then what were they?" came the final question. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ explained, "They were simply our brothers who rebelled against us." (2)

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Welcomes the Son of Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ and his Statements Concerning Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Habeebah the freed slave of Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ says that it was after the Battle of Jamal that he once went to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ in the company of Hadhrat Imraan the son of Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ (3). Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ welcomed him most warmly and called him close. He then said, "I wish that Allaah would make your father and I amongst those about whom He says:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ﴾ (سورة الحجر آيت ٤٧)

We shall remove any ill-feelings that may be in their breasts. As brothers they will be seated on couches, facing each other." {Surah Hijr, verse 47}

Addressing Hadhrat Imraan in the most endearing terms, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then asked him about all the wives and children of Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ by name. He further said, "We have taken possession of your lands these past few years only for fear that others may usurp them." Addressing one of his men, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ instructed, "Take him to Ibn Qardha and tell him to hand over to this man the revenue due to him for all these years together with his land."

There were two men sitting in the corner, one of whom was Haarith A'war. They remarked, "Allaah is more just than that! How is it that they had been fighting us and still be our brothers in Jannah?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "Get up you two and get away to the furthest of Allaah's lands. Who else can the verse be referring to if it does not refer to Talha and I? (Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then addressed Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ's son saying,) My dear brother's son! Come to me whenever you need something." (4)

A narration of Hadhrat Rib'ee bin Hiraash adds that (when the two men passed their comment), Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ screamed so loud that the scream could have brought a palace tumbling down. He said, "Who will such people be if they are not Talha and I?"

(1) Bayhaqi (Vol.8 Pg.181).

(2) Bayhaqi (Vol.8 Pg.173).

(3) Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ both fought against Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ in the Battle of Jamal.

(4) Bayhaqi (Vol.8 Pg.173) and Ibn Sa'd (Vol.3 Pg.224).

Hadhrat Ibraheem reports that when Ibn Jurmoos (the person who martyred Hadhrat Zubayr ﷺ) sought permission to see Hadhrat Ali ﷺ, the Khalifah was very unwilling to see him. "(Is this how you treat) Those who fought hard (for you)?" Hadhrat Ali ﷺ replied, "Take sand in your mouth! I have every hope that Talha, Zubayr and I shall be amongst those about whom Allaah says:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ﴾ (سورة الحجر آيت ٤٧)

We shall remove any ill-feelings that may be in their breasts. As brothers they will be seated on couches, facing each other." {Surah Hijr, verse 47}⁽¹⁾

Hadhrat Ammaar ﷺ Rebukes those who Spoke Ill of Hadhrat Aa'isha ﷺ

Hadhrat Amr bin Ghaalib reports that when Hadhrat Ammaar bin Yaasir ﷺ⁽²⁾ overheard someone speak ill of Ummul Mu'mineen Hadhrat Aa'isha ﷺ, he said, "Be quiet! May you remain deprived of good and sworn at! I testify that she shall definitely be the wife of Rasulullaah ﷺ in Jannah."⁽³⁾ Another narration adds that Hadhrat Ammaar ﷺ said to the man, "Get away! May you be deprived of all good! Are you insulting the beloved of Rasulullaah ﷺ?"⁽⁴⁾

Hadhrat Ammaar ﷺ once said, "Our mother Aa'isha ﷺ had her own opinion. We know for sure that she is the wife of Rasulullaah ﷺ in this world as well as in the Akhirah, but Allaah used her to test whether it was He (Allaah) Whom we obeyed or her."⁽⁵⁾

Hadhrat Abu Waa'il ﷺ narrates that when Hadhrat Ali ﷺ sent Hadhrat Ammaar bin Yaasir ﷺ and Hadhrat Hasan bin Ali ﷺ to Kufa to rally people to fight, Hadhrat Ammaar ﷺ addressed the people saying, "I know well that she (Hadhrat Aa'isha ﷺ) is the wife of Rasulullaah ﷺ in this world as well as the next, but Allaah is using her to test if it is He (Allaah) Whom we obey or her."⁽⁶⁾

Following The Elders Despite Believing Differently

Hadhrat Abdullaah bin Mas'ood ﷺ Instructs that Hadhrat Umar ﷺ be Followed

Hadhrat Zaid bin Wahab reports, "I once went to Hadhrat Abdullaah bin Mas'ood

(1) Ibn Sa'd (Vol.3 Pg.113).

(2) Hadhrat Ammaar ﷺ fought by the side of Hadhrat Ali ﷺ against Hadhrat Aa'isha ﷺ and others in the Battle of Jamal.

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.116). Ibn Sa'd (Vol.8 Pg.65) has reported a similar narration.

(4) Tirmidhi, as quoted in *Isaabah* (Vol.4 Pg.360).

(5) Ibn Asaakir and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.7 Pg.116).

(6) Bayhaqi (Vol.8 Pg.174), Bukhaari..

ﷺ to teach me a particular verse of the Qur'aan. When he taught it to me in a certain way, I informed him that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had taught it to me in a manner quite different to the way in which he taught it. He then started to weep so much that I saw his tears amongst the pebbles (on the ground). He then said, 'Read it as Umar had read it because I swear by Allaah that his recitation was clearer than that of the people of Saylaheen (a place near Baghdad). Umar was an impregnable fortress of Islaam. Islaam would enter by him but never leave from him. When he was martyred, the fortress was holed and Islaam has come out of the fortress without entering into it.' (1)

Getting Annoyed for the Sake of One's Elders

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ is Annoyed by a Man who Insulted Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ

Hadhrat Shurayh bin Ubayd reports that a man once said to Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ, "What is the matter with you learned men? You are more cowardly than us, most miserly when asked for something and have the largest morsels when you eat!" Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ ignored the man without replying. When the news reached Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he asked Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ about it. Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "I seek Allaah's forgiveness. Should we take them to task for everything we hear them say?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then went to the man who made the remark to Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ grabbed him, throttled him and brought him before Rasulullaah ﷺ, where the man pleaded, "We were only talking and joking." It was then that Allaah revealed the verse:

﴿وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ﴾ (سورة توبه آيت ٦٥)

If you have to ask them they will (*brush it off and falsely*) say, "We were only talking and joking (to pass time without intending any harm)."

{Surah Taubah, verse 65} (2)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Rebukes and Warns a Person who Regarded him to Be Superior to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Jubayr bin Nufayr reports that a group of people once came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and said, "O Ameerul Mu'mineen! We swear by Allaah that we have never seen anyone more just, more outspoken of the truth and more sterner against the Munaafiqeen than yourself. You are certainly the best of people after Rasulullaah ﷺ." Hadhrat Awf bin Maalik رَضِيَ اللَّهُ عَنْهُ remarked, "You are wrong! By Allaah! We have seen someone better than him after Rasulullaah ﷺ." "Who is that O Awf?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked. When Hadhrat Awf رَضِيَ اللَّهُ عَنْهُ replied that the person was Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ confirmed, "Awf

(1) Ibn Sa'd (Vol.3 Pg.371).

(2) Abu Nu'aym in his Hilya (Vol.1 Pg.210).

is telling the truth while you people are false. I swear by Allaah that Abu Bakr was purer than musk while I am in need of more guidance than our family's camel." (1)

Hadhrat Hasan reports that Hadhrat Umar ﷺ had appointed informants amongst the masses who once informed him that a group of people had gathered and claimed that he (Hadhrat Umar ﷺ) was better than Hadhrat Abu Bakr ﷺ. Hadhrat Umar ﷺ became very angry and sent for these people. When they were brought, Hadhrat Umar ﷺ addressed them saying, "O you most wretched of people! You most wretched of your tribes! You corrupters of an impregnable fortress!" Surprised, they enquired, "O Ameerul Mu'mineen! Why are you telling us this? What have we done?" After repeating himself three times, Hadhrat Umar ﷺ then said, "Why have you created a division between Abu Bakr Siddeeq ﷺ and myself? I swear by the Being Who controls my life that I wish I could reach even that position of Jannah from where I can see Abu Bakr ﷺ at the furthest point of my sight." (2)

Another narration states that Hadhrat Umar ﷺ said, "Abu Bakr ﷺ is the best of this Ummah after its Nabi ﷺ. Whoever claims otherwise after this proclamation of mine is a slanderer and shall be punished as slanderers are punished." (3) A narration of Hadhrat Ziyaad bin Ilaaqah states that Hadhrat Umar ﷺ once overheard someone saying (about him), "This man is the best of this Ummah after its Nabi ﷺ." Hadhrat Umar ﷺ started hitting the man with his whip saying, "This wretch is lying! Abu Bakr ﷺ is definitely better than me, my father, yourself and your father!" (4)

Hadhrat Ali ﷺ Rebukes a Person who Regarded him to Be Superior to Hadhrat Abu Bakr ﷺ

Hadhrat Abu Zinaad narrates that someone once asked Hadhrat Ali ﷺ, "O Ameerul Mu'mineen! What is the matter with the Muhaajireen and Ansaar? They regard Abu Bakr ﷺ as being superior to you whereas your virtues are more, you had accepted Islaam before him and have excelled him." Hadhrat Ali ﷺ asked, "If you belong to the Quraysh tribe, I assume that you must be from the Aa'idha family." When the man confirmed that he was, Hadhrat Ali ﷺ said, "Had a Mu'min not been in the protection of Allaah, I would have certainly had you executed. If you were to survive, I would then chastise you in a manner that you would be unable to escape. **Shame on you! Abu Bakr ﷺ excelled me in four matters (especially).** He was appointed to the position of being Imaam before me when Rasulullaah ﷺ put him forward as Imaam. (Secondly,) He made Hijrah before me, (thirdly) he beat me to the cave (to be with Rasulullaah ﷺ during the Hijrah) and (fourthly) he also proclaimed his Islaam before me.

(1) Abu Nu'aym in his *Fadhaa'ilus Sahabah* ﷺ, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).

(2) Asad bin Moosa.

(3) La'alkaa'i.

(4) Khaythamah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).

Shame on you! Whereas Allaah has condemned mankind (for not assisting Rasulullaah ﷺ), Allaah praised Abu Bakr رَضِيَ اللَّهُ عَنْهُ when He says:

﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

(سورة توبه آيت ٥٠)

If you do not assist him (Rasulullaah ﷺ), then indeed Allaah had assisted him when the Kuffaar drove him out him (of Makkah). He was the second of the two (the other being Abu Bakr رَضِيَ اللَّهُ عَنْهُ) when they were (hiding from the Kuffaar) in the cave (outside Makkah) and he (Rasulullaah ﷺ) told his companion (Abu Bakr رَضِيَ اللَّهُ عَنْهُ) (when the Kuffaar were on the verge of capturing them), "Do not grieve (do not fear for my safety). Verily Allaah is with us (and He will protect us from the Kuffaar)." So Allaah caused His tranquillity (serenity, mercy and peace) to descend on him, assisted him (on various occasions) with an army (of angels and other creation) that you had not seen. And (Allaah) placed the word of the Kuffaar (the call to Shirk) at the very bottom while the word of Allaah (the Kalimah) is right at the top. Allaah is Mighty, The Wise. {Surah Taubah, verse 40} ⁽¹⁾

The Incident Between Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Hadhrat Mughierah رَضِيَ اللَّهُ عَنْهُ and Another Man

Hadhrat Mughierah bin Shu'bah رَضِيَ اللَّهُ عَنْهُ narrates, "I was with Abu Bakr رَضِيَ اللَّهُ عَنْهُ when a horse was brought to him. When a man (from the Ansaar) asked for the horse to be given to him, Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, 'Rather than giving it to you, I prefer giving it to one of the youngsters who will be able to ride it despite his lack of experience.' The man became angry and blurted out, 'By Allaah! I am a better horseman than both you and your father!' When he used these words for the Khalifah of Rasulullaah ﷺ, I became extremely angry and grabbing him by the head, I threw him down on his nose. His nose bled so much that it appeared as if a large water bag had burst open. When the Ansaar decided that they would have retribution from me, the news reached Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. He rebuked them saying, 'Do people think that I will allow them to have their retribution from Mughierah bin Shu'bah? I would prefer exiling them from their homes rather than them having retribution from someone who prevents Allaah's servants from evil.'"⁽²⁾

(1) Khaythamah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.355). Ishaari has reported a similar narration from Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.447).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.361)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ hits Two Men for their Insolence Towards Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Waa'il narrates that when Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ once saw a man's garment hanging below his ankles, he told him to lift it up. The man retorted, "What about you, O Abdullaah bin Mas'ood? You also lift up your garment higher." Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ replied, "I am not like you. **My calves are extremely thin** and I lead people in salaah (therefore if I lift my garment too high, people would be repulsed)." When news of this incident reached Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he hit the man saying, "Do you backchat Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ?"⁽¹⁾

Hadhrat Alaa reports from his teachers that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was once standing by the home of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ in Madinah, watching it being built when a man from the Quraysh remarked, "O Ameerul Mu'mineen! Let someone else (like the owner) do this work for you." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ grabbed hold of a brick and hurled it at the man saying, "Do you wish to make me dislike Ibn Mas'ood?"⁽²⁾

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Hits a Man for the Sake of Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا

Hadhrat Abu Waa'il narrates that because Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا owed something to a certain man, the man took an oath against her. For this, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had the man lashed thirty stripes, causing his skin to be cut and to become swollen.⁽³⁾

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Expresses the Intention to Execute Ibn Saba for Regarding him to be Superior to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ummu Moosa reports that when the news reached Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ that Ibn Saba claimed that he (Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ) was superior to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ expressed the wish to have Ibn Saba executed. Someone remarked, "Will you execute a man for merely showing respect to you and for regarding you to be an esteemed person?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then said, "Alright then (he need not be executed). However, **he should never be allowed to live in the town where I reside.**"⁽⁴⁾

Hadhrat Ibraheem reports that the news once reached Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ that Abdullaah bin Aswad degraded the status of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ asked for a sword with the intention

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.55).

(2) Ya'qoob bin Sufyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.55).

(3) Abu Ubayd in his *Ghareeb*, Sufyaan bin Uyaynah and La'alkaa'i, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.120).

(4) Abu Nu'aym in his *Hilya* (Vol.8 Pg.253).

of executing him. However, when someone spoke him out of it, he said, "Then he should never stay in a town where I reside." Abdullaah was therefore exiled to Shaam. ⁽¹⁾

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Rebukes a Man for Regarding him to be Superior to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Katheer narrates that a man once came to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ saying, "You are the best of people." "Have you seen Rasulullaah ﷺ?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ enquired. When the man replied that he had not, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ asked further, "Have you then seen Abu Bakr رَضِيَ اللَّهُ عَنْهُ?" "No," came the reply. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then said, "Take note of this! Had you mentioned that you had seen Rasulullaah ﷺ, I would have had you executed and had you mentioned that you had seen Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ, I would have had you lashed (for slander)." ⁽²⁾

Hadhrat Alqamah reports that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once delivered a lecture to them. After duly praising Allaah, he said, "The news has reached me that some people regard me to be superior to Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ. Had I warned against this previously, I would have certainly given punishment for it. However, I dislike meting punishment for something I have not warned against. Now after this proclamation of mine if anyone says anything like this, **he will be regarded as a slanderer and shall so be punished as one.** The best of all people after Rasulullaah ﷺ is Abu Bakr رَضِيَ اللَّهُ عَنْهُ and then Umar رَضِيَ اللَّهُ عَنْهُ. Thereafter, when they had departed we started many new things concerning which Allaah shall decide as He pleases (whether they were correct or not)." ⁽³⁾

A Historic Lecture of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Concerning the Superiority of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Suwayd bin Ghaflah narrates that he once passed by a group of people who were degrading the status of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. When he reported this to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, he said, "May Allaah curse those who harbour anything besides good towards the two illustrious men. They were the brothers and extremely close companions of Rasulullaah ﷺ." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then mounted the pulpit and delivered an eloquent lecture in which he said:

"What is the matter with some people who speak about the two leaders of the Quraysh and the two fathers of the Muslims in a manner that I would never. I **absolve myself from what they say and shall punish for it.** I swear by the Being Who splits the seed and Who creates the soul that it is only the Allaah-fearing

(1) Ishaari and La'alkaa'i, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.447).

(2) Ishaari.

(3) Ibn Aasim, Ibn Shaaheen, La'alkaa'i, Isbahaani and Ibn Asaakir.

Mu'min who loves these two men and only the sinful outcast who dislikes them. They were both true and loyal companions of Rasulullaah ﷺ who enjoined good, forbade evil, punished criminals and never trespassed the ways of Rasulullaah ﷺ in any matter. Rasulullaah ﷺ never valued any opinion as he did theirs and did not love anyone as he loved them. Rasulullaah ﷺ passed through this world well pleased with them and the people were also just as pleased. Abu Bakr ؓ was appointed (by Rasulullaah ﷺ) to lead the salaah and when Rasulullaah ﷺ passed away, the Muslims entrusted the task of leading the salaah with him and also handed over their zakaah to him because these two (salaah and zakaah) are always coupled (mentioned together in the Qur'aan). **I was the first from amongst the progeny of Abdul Muttalib to nominate him (as Khalifah).** He however did not like to assume the post and wanted one of us to rather fill the post for him. By Allaah! He was the best of those left after Rasulullaah ﷺ, the most compassionate of them, the kindest, the wisest in his piety and the first to accept Islaam. Rasulullaah ﷺ likened him to Mika'eel ؑ in his kindness and mercy and to Ibraheem ؑ in his forgiving nature and reputation. He walked the path of Rasulullaah ﷺ until he passed away. May Allaah shower His mercy on him."

Hadhrat Ali ؓ continued, "With consultation from the people, Abu Bakr ؓ appointed Umar bin Khattaab ؓ as his successor. While some people disapproved and others approved, **I was amongst those who approved.** By Allaah! Before he left this world, Umar ؓ won the approval of all those who had disapproved (of his appointment). He managed affairs in the manner that Rasulullaah ﷺ and his companion (Hadhrat Abu Bakr ؓ) managed affairs and he followed in their footsteps just as a foal follows in the footsteps of his mother. By Allaah! He was the best of all those who remained (after Hadhrat Abu Bakr ؓ). He was compassionate and merciful and helped the oppressed against the oppressor. Allaah brought the truth on his tongue to the extent that we actually thought that an angel spoke with his tongue. **Allaah strengthened Islaam by his entering its fold and his migration was a bolster for the Deen.** While Allaah filled the hearts of the Mu'mineen with love for him, Allaah also filled the hearts of the Munaafiqeen with fear for him. Rasulullaah ﷺ likened him to Jibra'eel ؑ in his sternness and austerity towards enemies and to Nooh ؑ in his admonishment and frustration towards the Kuffaar. Which of you can compare to the two of them? Their heights cannot be reached without having love for them and following in their footsteps. Whoever loves them loves me. On the other hand, whoever dislikes them dislikes me and I am absolved of such a person. Had I warned against reviling the two of them previously, I would have certainly given the most severe punishment for it. Now after this proclamation of mine if anyone says anything like this, he will be punished as a slanderer is punished. Take note! **The best person of this Ummah after its Nabi ﷺ is Abu Bakr ؓ and then Umar ؓ.** Allaah knows best where the best person is after them. I have now made myself clear and seek Allaah's pardon

for myself and on your behalf." (1)

The Incident Between Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and another Person Concerning Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Is'haaq reports that a man once came to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and said, "Uthmaan رَضِيَ اللَّهُ عَنْهُ is in Jahannam." "What makes you say this?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ enquired. The man replied, "Because he had started many new practices." "Tell me," Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said to the man, "If you had a daughter, **would you marry her without consultation?**" When the man said that he would not, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ continued, "Do you think that there could be an opinion better than the opinion Rasulullaah ﷺ **had concerning (the marriage of) his two daughters?** Now tell me this about Rasulullaah ﷺ. Whenever he intended to do something, would he or would he not ask Allaah for the best course to take?" The man replied, "Of course. Rasulullaah ﷺ would certainly ask Allaah for the best course to take." Questioning the man further, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "Would Allaah then choose the best course for Rasulullaah ﷺ or not?" "Indeed," the man responded, "Allaah would definitely choose the best course for Rasulullaah ﷺ." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then said, "Now tell me this about Rasulullaah ﷺ. Did Allaah not select Uthmaan رَضِيَ اللَّهُ عَنْهُ to marry the (two) daughters of Rasulullaah ﷺ? I have thought about having you executed but Allaah has decided otherwise. Remember this well! I swear by Allaah that should you ever say anything else (other than what I have explained to you), I shall have you executed." (2)

The Statement of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ about Someone who Complained about Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Saalim reports that his father once met one of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ who had a problem with his speech and could therefore not express himself clearly. When he complained about Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "By Allaah! I do not know what you are saying. Nevertheless, O assembly of Muhammad ﷺ's companions, you all know well that during the time of Rasulullaah ﷺ, **we would always be saying, 'Abu Bakr, Umar and Uthmaan'** (their names were always taken together because all respected them most highly). However, now that wealth has become a priority, it is only when he gives (someone a share that the person is pleased with him)." (3)

The Du'aa of Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ is Accepted Against Someone who Reviled Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Aamir bin Sa'd narrates that Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ was once walking

(1) Khaythamah, La'alkaa'i, Abu Hasan Baghdaadi, Shirazzi, Ibn Mandah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.446).

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.18).

(3) Abu Nu'aym in his *Hilya* (Vol.9 Pg.235).

somewhere when he overheard a person speaking ill of Hadhrat Ali عليه السلام, Hadhrat Talha عليه السلام and Hadhrat Zubayr عليه السلام. Hadhrat Sa'd عليه السلام said, "You are reviling people who have received tremendous accolades from Allaah. By Allaah! If you do not desist from reviling them, I shall curse you." The man scoffed, "He threatens me as if he were a prophet!" Hadhrat Sa'd عليه السلام then prayed, "O Allaah! If he is reviling people who have received accolades from You, then teach him his lesson this very day!" A Bactrian camel then came running and the people gave her way until she trampled the man (and killed him)." Hadhrat Aamir says that he then saw the people walking behind Hadhrat Sa'd عليه السلام saying (in wonderment), "O Abu Is'haaq! Allaah accepted your du'aa." ⁽¹⁾

Hadhrat Mus'ab bin Sa'd narrates that when someone reviled Hadhrat Ali عليه السلام, Hadhrat Sa'd bin Maalik عليه السلام (Hadhrat Sa'd bin Abi Waqqaas عليه السلام) cursed him. A camel then ran forward and killed the man. Hadhrat Sa'd عليه السلام then set a slave free and swore never to curse anyone again. ⁽²⁾

Hadhrat Qais bin Abu Haazim reports that he was once walking about the marketplace in Madinah when he reached a place called Ahjaaruz Zayt. There he saw some people gathered around a horseman who had mounted an animal and was reviling Hadhrat Ali bin Abi Taalib عليه السلام. The people were just standing there (without saying or doing anything) when Hadhrat Sa'd bin Maalik عليه السلام arrived. Stopping there, Hadhrat Sa'd عليه السلام asked, "What is happening here?" When the people informed him that the man was busy reviling Hadhrat Ali عليه السلام, Hadhrat Sa'd عليه السلام went forward and the people gave him way until he stood by the man. He then said, "What is this? For what reason are you reviling Ali bin Abi Taalib? Was he not the first to accept Islaam? Was he not the first to perform salaah with Rasulullaah ﷺ? Was he not the most abstinent of people? Was he not the most knowledgeable of people?" He then continued mentioning the virtues of Hadhrat Ali عليه السلام until he said, " Was he not the son-in-law of Rasulullaah ﷺ? Was he not Rasulullaah ﷺ's flag-bearer in his battles?" Hadhrat Sa'd عليه السلام then faced the Qibla, raised his hands and prayed, "O Allaah! This man is reviling one of Your friends. Let this gathering not disperse without showing them Your power."

Hadhrat Qais says, "By Allaah! We had not yet dispersed when the animal started sinking in the ground and it threw him off. He landed head first on the stones, causing him to die as his head burst open." ⁽³⁾

Hadhrat Sa'eed bin Zaid عليه السلام is Annoyed by a man who Swore Hadhrat Ali عليه السلام

Hadhrat Rabaah bin Haarith reports that Hadhrat Mughiera عليه السلام was sitting in the largest Masjid with the people of Kufa on his right and his left when someone called Sa'eed bin Zaid عليه السلام arrived. Hadhrat Mughiera عليه السلام welcomed him

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.154).

(2) Haakim (Vol.3 Pg.499).

(3) Haakim (Vol.3 Pg.500), reporting from reliable sources as confirmed by Dhahabi. Abu Nu'aym has also reported a similar narration in his Dalaa'il (Pg.206)

and made him sit near his feet on the same platform. A man from Kufa then arrived and facing Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ, he started swearing. "Who is he swearing at, O Mughiera?" asked Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ. Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ replied, "He is swearing Ali bin Abi Taalib." "O Mughiera bin Shu'ba! O Mughiera bin Shu'ba! O Mughiera bin Shu'ba!" Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ repeated, "Am I not hearing a companion of Rasulullaah ﷺ being sworn at in your presence without you repulsing it or even doing anything to change the situation?! I testify to what my ears heard Rasulullaah ﷺ say and what my heart memorised from him. I shall never report from him anything false that he will question me about when I meet him. I have heard him say, 'Abu Bakr shall be in Jannah, Umar shall be in Jannah, Uthmaan shall be in Jannah, Ali shall be in Jannah, Talha shall be in Jannah, Zubayr shall be in Jannah, Abdur Rahmaan (bin Auf) shall be in Jannah and Sa'd bin Maalik shall be in Jannah.' The ninth person to accept Islaam shall also be in Jannah and if I wished to, I would also take his name."

The people in the Masjid then started to make a noise asked him in the name of Allaah to tell them who the ninth person to accept Islaam was. Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ said, "You have asked me in the name of Allaah and Allaah is Great (I can therefore not refuse). I was the ninth person to accept Islaam and Rasulullaah ﷺ was the tenth (of the ten Muslims we were at the time)." Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ then took an oath as he said, "When a man's face get dusty as he stands by Rasulullaah ﷺ (in a battle), this deed of his is better than every deed that any of you could do if he were given the lifespan of Nooh عليه السلام." (1)

Hadhrat Abdullaah bin Dhaalim Maazini narrates, "When Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ left Kufa, he appointed Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ as its governor. Mughiera رَضِيَ اللَّهُ عَنْهُ then appointed orators to revile Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ. I was sitting next to Sa'eed bin Zaid رَضِيَ اللَّهُ عَنْهُ when he became extremely angry at this. He then stood up and taking me by the hand said, 'Look at that man who oppresses himself. He is ordering the reviling of someone who is a dweller of Jannah. I am prepared to testify that nine people shall definitely enter Jannah (amongst them is Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ) and I would not be sinful for testifying to the tenth one as well (myself).'" (2)

Weeping Over the Deaths of Elders

Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ Weeps upon the Death of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and the Statement of Hadhrat Hafsah رَضِيَ اللَّهُ عَنْهَا on this Occasion

Hadhrat Ibn Seereen reports that when a drink was brought to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ after he has been stabbed, the drink came out from his wounds (as he

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.95).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.96). Ahmad, Abu Nu'aym in his *Ma'rifah* and Ibn Asaakir have also reported a similar narration from Hadhrat Rabaah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.79).

drank). At this, Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ cried out, "O poor Umar! O my dear brother! Who is there for us after him?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Take it easy, dear brother. Don't you know that the person over whom people cry loudly will be punished?"

Narrating from his father, Hadhrat Abu Burdah narrates that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was stabbed, Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ arrived weeping in a loud voice. "Is it over me that you weep?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ enquired. When Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ replied that it was, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Don't you know that Rasulullaah ﷺ said, 'The person over whom people cry (loudly) shall be punished'?"

Hadhrat Miqdaam bin Ma'dikarib رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was wounded, (his daughter) Hadhrat Hafsah رَضِيَ اللَّهُ عَنْهَا entered the room saying, "O companion of Rasulullaah ﷺ! O father-in-law of Rasulullaah ﷺ! O Ameerul Mu'mineen!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to his son, "O Abdullaah رَضِيَ اللَّهُ عَنْهُ! Help me to sit up because I cannot tolerate what I am hearing." When Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ supported Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ against his chest, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Hafsah رَضِيَ اللَّهُ عَنْهَا, "By the rights that I have over you, I prohibit you from wailing over me after this. I have of course no control over your eyes (for you are allowed to weep as much as you please). Whenever a deceased person is praised for what was not in him, the angels record this (against him)." (1)

Hadhrat Sa'eed bin Zaid رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Weep at the Death of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdul Malik bin Zaid narrates from his father that as he was weeping, someone once asked Hadhrat Sa'eed bin Zaid رَضِيَ اللَّهُ عَنْهُ, "What makes you weep, O Abu A'war?" Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ replied, "I am weeping over the fate of Islaam. It has sustained a void at the death of Umar رَضِيَ اللَّهُ عَنْهُ that shall never be filled until the Day of Qiyaamah."

Hadhrat Abu Waa'il reports, "Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ once came to us and was given the news of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's death. I have never seen him weep more than that day and never saw him more depressed. He then said, 'By Allaah! I would have even loved a dog if I knew that Umar loved it. By Allaah! I am certain that even the thorny trees are distressed by the death of Umar رَضِيَ اللَّهُ عَنْهُ.'" (2)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Weeps Over the Death of Hadhrat Nu'maan bin Muqarrin رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Uthmaan says, "When the news of Nu'maan bin Muqarrin رَضِيَ اللَّهُ عَنْهُ's death reached Umar رَضِيَ اللَّهُ عَنْهُ, I saw him place his hands on his head and start to

(1) Ibn Sa'd (Vol.3 Pg.362).

(2) Ibn Sa'd (Vol.3 Pg.372).

weep." (1)

Hadhrat Thumaamah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Humayd رَضِيَ اللَّهُ عَنْهُ Weep at the Death of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abul Ash'ath San'aani says, "The governor of San'aa was a Sahabi called Thumaamah bin Adi رَضِيَ اللَّهُ عَنْهُ. When he heard of the death of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, he wept and said, 'Khilaafah on the pattern of Nubuwwah has been snatched away and it shall now be kingship and tyranny. Whoever has power over something will now devour it.'" (2)

Hadhrat Zaid bin Ali narrates that Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ wept over Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ the day he was martyred in his home.

Hadhrat Abu Saalih reports, "Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ wept whenever someone mentioned what had happened to Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ. It is as if I can actually hear him say, 'Ah! Ah!' as he wept uncontrollably."

Hadhrat Yahya bin Sa'eed reports that when Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ was martyred, Hadhrat Abu Humayd Saa'idi رَضِيَ اللَّهُ عَنْهُ who was a veteran of the Battle of Badr vowed never to carry out certain actions and never to laugh until the day he meets Allaah. (3)

Finding a Change in Oneself at the Death of an Elder

The Statements of Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ and Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ about the Changes within themselves after the demise of Rasulullaah ﷺ

Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ once said, "We had hardly left from burying Rasulullaah ﷺ when we found a change within our hearts." (4)

Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ said, "When with Rasulullaah ﷺ, we were united but no sooner did he leave us and we divided left and right." Another narration states that he said, "We all looked in the same direction when we were with Rasulullaah ﷺ but when he passed away, we started looking this way and that." (5)

Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ said, "The day Rasulullaah ﷺ passed away, everything in Madinah became dark. We had hardly finished burying Rasulullaah

(1) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.8 Pg.117).

(2) Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.27). Ibn Sa'd (Vol.3 Pg.80) has also reported the narration.

(3) Ibn Sa'd (Vol.3 Pg.81).

(4) Bazaar. Haythami (Vol.9 Pg.38) has commented on the chain of narrators.

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.254).

ﷺ when we felt a change within our hearts." (1)

In a narration discussing the Hijrah of Rasulullaah ﷺ, Hadhrat Anas ﷺ says, "I saw Rasulullaah ﷺ the day he came to us in Madinah. I have never seen a day better and brighter than the day Rasulullaah ﷺ entered Madinah. I also saw him the day he passed away and have never seen a day worse or darker than that day." (2)

The Statement of Hadhrat Abu Talha ﷺ the Day Hadhrat Umar ﷺ Passed away

Hadhrat Anas ﷺ reports that when the consultative assembly (appointed by Hadhrat Umar ﷺ before his death) assembled, Hadhrat Abu Talha ﷺ saw what they were doing (each one wishing the Khilaafah for the next) and said, "More than my fear that you should all be aspiring for the Khilaafah is my fear that you should all want to pass it on another. By Allaah! Every Muslim home has suffered a deficiency in its religious and worldly affairs by the death of Umar ﷺ." (3)

Honouring the Weak and Poor Muslims

Rasulullaah ﷺ Honours the Poor Muslims

Hadhrat Sa'd bin Abi Waqqaas ﷺ narrates that they were six Muslims with Rasulullaah ﷺ when the Mushrikeen said (to Rasulullaah ﷺ), "Drive these people away from you." They then went on to belittle these Sahabah ﷺ (indicating that they as wealthy people could not sit with these poor men). The Sahabah ﷺ included Hadhrat Sa'd bin Abi Waqqaas ﷺ, Hadhrat Abdullaah bin Mas'ood ﷺ, a Sahabi from the Banu Hudhayl tribe, Hadhrat Bilaal ﷺ and two other Sahabah ﷺ whose names the narrator had forgotten. When Rasulullaah ﷺ started to consider the request, Allaah revealed the verse:

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾ (سورة انعام آيت ٥٢)

... Do not drive away those (poor Sahabah ﷺ) who call (worship) their Rabb morning and evening, seeking His pleasure... {Surah An'aam, verse 52} (4)

Hadhrat Abdullaah bin Mas'ood ﷺ reports that a group of the Quraysh once passed by Rasulullaah ﷺ when he was in the company of some poor Muslims such as Hadhrat Suhayb ﷺ, Hadhrat Bilaal ﷺ, Hadhrat Khabbaab ﷺ and Hadhrat Ammaar ﷺ. The Mushrikeen said, "O Muhammad! Are you content with the likes of these men from your people? Should we become followers of these people? Are these the people upon whom Allaah has bestowed His favours? Drive them away from you for perchance we may follow you if you

(1) Ibn Sa'd (Vol.2 Pg.274).

(2) Ibn Sa'd (Vol.1 Pg.234).

(3) Ibn Sa'd (Vol.3 Pg.374).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.346). Haakim (Vol.3 Pg.319) has reported a similar narration in brief.

do so." It was then that Allaah revealed the verse:

﴿وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُخْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ﴾ (سورة انعام آیت ٥١)

Use it (*the Qur'aan*) to warn those who fear that they will be gathered before their Rabb without any helper or intercessor, so that they may grow concerned. Do not drive away those (*poor Sahabah رَضِيَ اللَّهُ عَنْهُمْ*) who call (*worship*) their Rabb morning and evening, seeking His pleasure. You are not accountable at all for them (*for their inner condition*), nor are they at all accountable (*responsible*) for you, (*there is therefore no reason*) that (*permits*) you (*to*) drive them away and to (*thereby*) become of the wrong-doers (*by doing this*). {Surah An'aam, verses 51,52} ⁽¹⁾

Rasulullaah ﷺ Honours Hadhrat Ibn Umm Maktoom رَضِيَ اللَّهُ عَنْهُ After being Chided

Discussing the verse عَبَسَ وَتَوَلَّى (2), Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says that Hadhrat Ibn Umm Maktoom رَضِيَ اللَّهُ عَنْهُ (who was blind) once came to Rasulullaah ﷺ while Rasulullaah ﷺ was speaking to Ubay bin Khalaf (he was one of the leaders of the Quraysh and Rasulullaah ﷺ was inviting him to Islaam). When Rasulullaah ﷺ ignored Hadhrat Ibn Umm Maktoom رَضِيَ اللَّهُ عَنْهُ (thinking that he could always see to him later), Allaah revealed the verses:

﴿عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى﴾ (سورة عبس آیت ١)

He (*Rasulullaah ﷺ*) frowned and turned away because a blind man came to him... {Surah Abas, verses 1,2}

After this, Rasulullaah ﷺ always honoured Hadhrat Ibn Umm Maktoom رَضِيَ اللَّهُ عَنْهُ. ⁽³⁾

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا reports that the Surah ⁽⁴⁾ was revealed with reference to the blind Sahabi Hadhrat Ibn Umm Maktoom رَضِيَ اللَّهُ عَنْهُ who once came to Rasulullaah ﷺ saying, "Guide me." Because Rasulullaah ﷺ was busy speaking (giving Da'wah) to one of the leaders of the Mushrikeen, he ignored Hadhrat Ibn Umm Maktoom رَضِيَ اللَّهُ عَنْهُ. Devoting his attention to the Mushrik instead, Rasulullaah ﷺ asked him, "Do you see anything wrong in what I have told you?" The man admitted that he saw nothing wrong with it. It was on this occasion that Allaah revealed the Surah:

﴿عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى﴾ (سورة عبس آیت ١)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.346).

(2) Surah Abas, verse 1.

(3) Abu Ya'la.

(4) Surah 80.

He (Rasulullaah ﷺ) frowned and turned away because a blind man came to him... {Surah Abas, verses 1,2} (1)

Allaah Instructs Rasulullaah ﷺ to Remain in the Company of the Poor Muslims

Hadhrat Khabbaab bin Arat (رضي الله عنه) narrates that Rasulullaah ﷺ was once in the company of some poor Muslims, amongst whom were Hadhrat Ammaar (رضي الله عنه), Hadhrat Suhayb (رضي الله عنه), Hadhrat Bilaal (رضي الله عنه) and Hadhrat Khabbaab bin Arat (رضي الله عنه). Just then Aqra bin Haabis Tameemi and Uyaynah bin Hisn Fazaari arrived. The two of them held these Sahabah (رضي الله عنهم) in low esteem and took Rasulullaah ﷺ aside saying, "We feel embarrassed that the Arab delegations will be coming to see you and will see us sitting with these slaves. Therefore, when we come to you, you should get them to leave." When Rasulullaah ﷺ agreed to do so, the two men asked to have it in writing. Rasulullaah ﷺ then sent for a paper and called Hadhrat Ali (رضي الله عنه) to write. The poor Sahabah (رضي الله عنهم) were still sitting there in a corner when Hadhrat Jibra'eel (عليه السلام) descended with the verses:

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ۝ وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ۝ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ لَا أَنَّهُ مِنْ عَمَلٍ مِنْكُمْ سُوءٌ أَوْ بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ۝﴾ (سورة انعام: ٥٥)

Do not drive away those (poor Sahabah (رضي الله عنهم)) who call (worship) their Rabb morning and evening, seeking His pleasure. You are not accountable at all for them (for their inner condition), nor are they at all accountable (responsible) for you, (there is therefore no reason) that (permits) you (to) drive them away and to (thereby) become of the wrong-doers (by doing this). In this manner (as these people do not wish to associate with those of lower social standing) We use some (people) to test others so that they (the upper class) say, "Are these (lower classes) the ones whom Allaah has blessed from among us (by guiding them to Islaam instead of us)?" Allaah knows well who the grateful ones are (and it is them who Allaah shall guide to the straight path regardless of their social standing). When those who believe in Our Aayaat come to you, then say to them, "Peace be upon you. Your Rabb has made mercy (towards you) compulsory upon Himself. The

(1) Abu Ya'la, Ibn Jareer and Tirmidhi, as quoted in the *Tafseer* of Ibn Katheer.

fact is that whichever one of you sins out of ignorance⁽¹⁾ and then repents and *(makes)* amends *(for his sin)*, *(he should remember that)* Allaah is Most Forgiving, Most Merciful *(Allaah will therefore forgive him)*." {Surah An'aam, verses 52-54}

Hadhrat Khabbaab رضي الله عنه related further, he says, "Rasulullaah ﷺ then threw the paper away and called for us. When we came to him, he said, ' - Peace be upon you'. We then drew so close to him that our knees touched his. It was the practice of Rasulullaah ﷺ when he sat with us to stand up and go when he needed to leave. However, Allaah then revealed the verse:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ﴾ (سورة كهف آيت ٢٨)

'(O Rasulullaah ﷺ) Restrain yourself with *(in the company of)* those who, seeking His pleasure, call to *(worship)* their Rabb morning and evening and do not shift your attention from them.' {Surah Kahaf, verse 28}

Thereafter, whenever we sat with Rasulullaah ﷺ and it reached the hour when he would usually get up to leave, we would stand up and leave him. Had we not done this, he would restrain himself as long as we did not stand." (2)

Hadhrat Salmaan رضي الله عنه narrates that there came to Rasulullaah ﷺ some people (new Muslims) whose hearts Rasulullaah ﷺ was still winning over to Islaam. Amongst them was the likes of Uyaynah bin Hisn and Aqra bin Haabis. They said, "O Rasulullaah ﷺ! Why don't you sit at the front of the Masjid and keep away from us these people and the odour of their cloaks." They were referring to the likes of Hadhrat Abu Dharr رضي الله عنه, Hadhrat Salmaan رضي الله عنه and other poor Muslims who wore woollen cloaks because they could afford no better (they could not afford finer material and therefore perspired with the thick wool). "If you do this," they continued, "we could sit with you, discuss with you and learn from you." It was then that Allaah revealed the verses:

﴿وَأَنْتَ لَمْ تَكُنْ مِنْهُمْ وَلَا تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِيعُ مَنْ أَغْفَلْنَا قُلُوبَهُ عَنْ دِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾ (سورة كهف آيت ٢٨، ٢٩)

'(O Rasulullaah ﷺ) 'Recite *(to people)* what *(revelation)* has been revealed to you from the Book of your Rabb *(the Qur'aan)*. There is none who can alter His words *(Allaah's words in the Qur'aan and His promises)* and you will certainly not find another place of refuge

(1) All sins are committed out of ignorance because no person will sin if he really knows the punishment for the sin.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.146). Ibn Maaajah has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.56). Ibn Abi Shaybah has also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.245).

besides with Him. Restrain yourself with *(in the company of)* those who, seeking His pleasure, call to *(worship)* their Rabb morning and evening *(even though they are poor and of low social standing)*. *(Even though the wealthy ones insist that you drive these Mu'mineen away so that they can draw close to you,)* Do not shift your attention from them *(from the poor Mu'mineen)* with the intention of acquiring the adornment of this worldly life *(with the intention that if the wealthy Kuffaar accept Islaam, the status and financial strength of Islaam will grow)*. *(Therefore,)* Do not obey him *(the wealthy Kaafir)* whose heart We have made heedless of Our remembrance, who pursues his passions and whose *(every)* affair entails transgressing *(the laws of Allaah)*. Speak the truth that comes from your Rabb. Whoever is willing, should accept Imaan *(and be successful in both worlds)* and whoever is willing should commit kufr *(and thus suffer eternal punishment)*. We have surely prepared for the oppressors *(the Kuffaar)* a Fire, the walls of which will surround them *(from all sides, making it impossible to escape)*.¹ {Surah Kahaf, verses 27,28}

These verses threaten people with the fire of Jahannam. Rasulullaah ﷺ then stood up to look for the poor Muslims and found them engaged in Dhikr at the back of the Masjid. Rasulullaah ﷺ said, "All praises belong to Allaah Who has commanded me before my death to restrain myself in the company of a certain group from my Ummah. With you people shall I live and amongst you shall I die."⁽¹⁾

The Incident Between Ibn Mataatiyyah and Hadhrat Mu'aadh ﷺ and the Lecture that Rasulullaah ﷺ Delivered in this Regard

Hadhrat Abu Salamah bin Abdur Rahmaan reports that Qais bin Mataatiyyah once came to a gathering that included Hadhrat Salmaan Faarsi ﷺ, Hadhrat Suhayb Roomi ﷺ and Hadhrat Bilaal Habshi ﷺ. He remarked, "Here (in the gathering) are the Aws and the Khazraj tribes who have stood up to assist that man (Rasulullaah ﷺ) (this I can understand because they are Arab and people of standing). However, what is the matter with these other people (these poor non-Arabs who have no social standing? Of what use are they)?"

Hadhrat Mu'aadh ﷺ stood up and grabbing Ibn Mataatiyyah by the collar, brought him to Rasulullaah ﷺ. When Hadhrat Mu'aadh ﷺ reported the statement, Rasulullaah ﷺ stood up in anger and pulling his shawl along, he entered the Masjid. The announcement "Gather for salaah" was made (to assemble the people) and after duly praising Allaah, Rasulullaah ﷺ said, "O people! Verily your Rabb is but One Rabb, your father (Adam ﷺ) is but one father and your Deen is but one Deen. **Take note that Arabic is neither your father nor your mother. It is merely a language and whoever speaks Arabic is therefore Arab.**"

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.345).

Still holding on to the collar of Ibn Mataatiyyah, Hadhrat Mu'aadh ﷺ asked, "O Rasulullaah ﷺ! What is your instruction concerning this Munaafi?Q" "Leave him to the Fire of Jahannam!" replied Rasulullaah ﷺ. Ibn Mataatiyyah was therefore amongst those who left the fold of Islaam and was killed in this condition.⁽¹⁾

Honouring Parents

What Rasulullaah ﷺ said to a Man who asked about Fulfilling his Debt of Gratitude to his Mother

Hadhrat Buraydah ﷺ narrates that a man once came to Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! I have carried my mother a distance of two *Farsakh*⁽²⁾ on my neck over sands so scorching that a piece of meat would cook on it. Have I fulfilled the debt of gratitude I owe her?" Rasulullaah ﷺ replied, "*It may perhaps have paid off a single labour pain.*"⁽³⁾

The Advice Rasulullaah ﷺ Gave a Man Concerning his Father

Hadhrat Aa'isha ﷺ narrates that someone once came to Rasulullaah ﷺ with an old man. "Who is this?" Rasulullaah ﷺ enquired. When he informed Rasulullaah ﷺ that the old man was his father, Rasulullaah ﷺ said, "Never walk in front of him, never sit down before him, never call him by his name and never make him the target of abuse (by swearing at another person's father, thereby inciting him to swear one's own father)." ⁽⁴⁾

The Advice Hadhrat Abu Hurayrah ﷺ Gave Abu Ghassaan Concerning his Father

Hadhrat Abu Ghassaan Dhabhi says, "I was walking with my father on rocky ground (in Madinah) when Hadhrat Abu Hurayrah ﷺ met me and asked me, 'Who is this?' When I informed him that it was my father, he said, 'Never walk in front of your father but walk either behind him or by his side. You should also never allow anyone to come between yourself and your father. Never walk upon your father's roof when there are no railings, for it will frighten him (to think that you may fall) and never eat a bone of meat that your father had his sights on, for he may be desiring to have it.'" ⁽⁵⁾

Rasulullaah ﷺ Commands a Person to Care for His Parents when he Came to Fight in Jihaad

Hadhrat Abdullaah bin Amr bin Al Aas ﷺ narrates that a man once came to

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.46).

(2) A distance of approximately six miles.

(3) Tabraani in his Sageer. Haythami (Vol.8 Pg.137) has commented on the chain of narrators.

(4) Tabraani in his Awsat. Haythami (Vol.8 Pg.137) has commented on the chain of narrators.

(5) Tabraani in his Awsat. Haythami (Vol.8 Pg.137) has commented on the chain of narrators.

Rasulullaah ﷺ seeking permission to fight in Jihaad. Rasulullaah ﷺ asked, "Are your parents alive?" When the man replied in the affirmative, Rasulullaah ﷺ said, **"Then your Jihaad is to be with them."** (1)

Another narration⁽²⁾ states that a man came to Rasulullaah ﷺ saying, "I pledge at your hand my allegiance to migrate and to wage Jihaad seeking rewards from Allaah." "Are any of your parents alive?" Rasulullaah ﷺ enquired. "Yes," the man replied, "In fact, they are both living." "Do you want rewards from Allaah?" Rasulullaah ﷺ asked. "Yes," the man replied. Rasulullaah ﷺ then told him, **"Then return to your parents and be good to them."**

Yet another narration⁽³⁾ quotes that the man said, "While I have come to you to make a pledge to migrate, I have left my parents in tears." Rasulullaah ﷺ said to him, **"Return to them and make them laugh just as you have made them weep."**

Hadhrat Abu Sa'eed Khudri ؓ reports that when a man from Yemen migrated to Rasulullaah ﷺ (in Madinah), Rasulullaah ﷺ asked him, "Do you still have any family in Yemen?" "I have my parents," he replied. "Did they permit you (to come here)?" Rasulullaah ﷺ enquired further. "No," was the reply. Rasulullaah ﷺ then said, **"Return to them and seek their permission. You may proceed in Jihaad only if they permit you, otherwise (remain behind and) be good to them."** (4)

Hadhrat Anas ؓ narrates that a man once said to Rasulullaah ﷺ, "While I desire to march in Jihaad, I do not have the means." Rasulullaah ﷺ asked, "Are any of your parents still alive?" The man replied that his mother was still living. "Then," said Rasulullaah ﷺ, **"meet Allaah while involved in serving her. If you do this, you will be (rewarded like) one who has performed Hajj, Umrah and waged Jihaad."** (5)

Rasulullaah ﷺ Stops Hadhrat Abu Hurayrah ؓ from Participating in the Battle of Khaybar because of his Mother

Hadhrat Abu Umaamah ؓ narrates that once Rasulullaah ﷺ announced, "Prepare to march on the town with oppressive inhabitants because if Allaah wills, He will allow you to conquer it." Rasulullaah ﷺ was referring to the (Jewish) town of Khaybar. Rasulullaah ﷺ added, "No one with stubborn or frail animals should march with us." Hadhrat Abu Hurayrah ؓ then went to his mother and said, "Prepare my journey's provisions because Rasulullaah ﷺ has just given the instruction to fight in Jihaad." His mother said, "You are leaving when you know that I am unable to enter without you by my side?" "But I cannot stay behind Rasulullaah ﷺ," Hadhrat Abu Hurayrah ؓ explained. His

(1) Bukhaari, Muslim, Abu Dawood, Tirmidhi and Nasa'ee.

(2) Muslim.

(3) Abu Dawood.

(4) Abu Dawood.

(5) Abu Ya'la and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.93).

mother then indicated towards her breasts and pleaded with him to listen to her on account of the milk that she fed him. (He however remained adamant.) She then secretly went to Rasulullaah ﷺ and stated her case before him. Rasulullaah ﷺ reassured her saying, "You may go. Your case will be attended to without you having to come." When Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ came to Rasulullaah ﷺ, Rasulullaah ﷺ turned away from him. Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah ﷺ! Your turning away from me must be on account of some news that had reached you about me." Rasulullaah ﷺ said, "You are the one whose mother had to indicate towards her breasts and plead with you to listen to her on account of the milk that she fed you (but you still would not accede)! Do you people think that you are not in the path of Allaah when you are with one or both of your parents? **You are definitely in the path of Allaah when you treat them well and fulfil their rights.**" Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ then remained with his mother and was unable to fight any battles for two years until his mother passed away. The narration still continues further. ⁽¹⁾

Rasulullaah ﷺ Commands Some Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Forsake Jihaad to Care for their Parents

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ was in Siquayyah when a woman came to him with her son. She said, "This son of mine wants to march in Jihaad but I am refusing to allow him." Rasulullaah ﷺ said (to the son), "Remain with your mother until she permits you or until death claims her life because this will earn you greater rewards." ⁽²⁾

Another narration states that a man came with his mother to Rasulullaah ﷺ. While he wanted to proceed in Jihaad, she was averse to the idea. Rasulullaah ﷺ advised him saying, "Stay glued to your mother and your reward with her shall be the same as what you would receive in Jihaad." ⁽³⁾

Hadhrat Talha bin Mu'aawiya Sulami رَضِيَ اللَّهُ عَنْهُ reports that he once approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I wish to wage Jihaad in the path of Allaah." "Is your mother alive?" Rasulullaah ﷺ enquired. When informed that she was, Rasulullaah ﷺ said, "Stay glued to her feet because Jannah lies there." ⁽⁴⁾

Hadhrat Jaahimah رَضِيَ اللَّهُ عَنْهُ reports that when he approached Rasulullaah ﷺ to seek advice about proceeding in Jihaad, Rasulullaah ﷺ asked him whether his parents were alive. When he informed Rasulullaah ﷺ that they were, Rasulullaah ﷺ said, "Stay glued to them because Jannah lies beneath their feet." ⁽⁵⁾

Hadhrat Jaahimah رَضِيَ اللَّهُ عَنْهُ says, "I went to Rasulullaah ﷺ and said, 'O Rasulullaah ﷺ! I intend fighting in Jihaad and have come to consult with you.'

(1) Tabraani. Haythami (Vol.5 Pg.323) has commented on the chain of narrators.

(2) Tabraani.

(3) Tabraani. Haythami (Vol.5 Pg.322) has commented on the chain of narrators.

(4) Tabraani. Haythami (Vol.8 Pg.138) has commented on the chain of narrators.

(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.138).

'Do you have a mother?' Rasulullaah ﷺ asked. When I told him that I did, he said, 'Stay glued to her because Jannah lies beneath her feet.' When I repeated myself to Rasulullaah ﷺ a second and a third time on various occasions, his reply was always the same." (1)

Hadhrat Nu'aym the freed slave of Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا reports that when Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ left for Hajj and was somewhere between Makkah and Madinah, he recognised a particular tree and sat down beneath it. He then said, "I saw Rasulullaah ﷺ beneath this tree when a young man from this valley came and stood by him. He said, 'O Rasulullaah ﷺ! I have come to wage Jihaad with you in the path of Allaah thereby seeking Allaah's pleasure and the home of the Akhirah.' Rasulullaah ﷺ asked him, 'Are both your parents alive?' 'Yes,' was his reply. Rasulullaah ﷺ said, 'Then return and be good towards them.' The man then returned whence he came from." (2)

The Incident Between Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and his two Sons when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Proposed for his Daughter

Hadhrat Hasan narrates that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ proposed for Hadhrat Ummu Kulthoom, (her father) Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "She is still too young for marriage." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "I have heard Rasulullaah ﷺ say, 'Every kinship by blood or marriage shall be severed on the Day of Qiyaamah except for all my kinship by blood or marriage.' I therefore wish to establish a kinship with Rasulullaah ﷺ (by marrying your daughter)." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said to his sons Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ, "Get your uncle married (to your sister)." They remarked, "She is a woman of individuality and will choose for herself." This remark made Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ furious and when he stood up, Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ grabbed hold of his father's clothes saying, "Dear father! I cannot bear you being detached from us (do forgive us)!" "Then get him married," Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said. (3)

Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ Feeds the Sap of a Date Palm to his Mother

Hadhrat Mu'hammad bin Seereen reports that the price of a date palm reached a thousand Dirhams during the Khilaafah of Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ. Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ bored to the centre of a date palm and extracted the sap, which he gave his mother to eat. People asked him, "What makes you do this when you know that a date palm can fetch a price of a thousand Dirhams?" He replied, "My mother asked me for it and if I can get it, I always give her anything she asks me for." (4)

(1) Ibn Sa'd (Vol.4 Pg.17).

(2) Abu Ya'la. Haythami (Vol.8 Pg.138) has commented on the chain of narrators.

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.296).

(4) Ibn Sa'd (Vol.4 Pg.94).

Showing Mercy To Children and Treating them with Equality

Rasulullaah ﷺ Descends the pulpit for Hadhrat Husayn ﷺ

Hadhrat Abdullaah bin Amr ؓ narrates that he once saw Rasulullaah ﷺ delivering a sermon from the pulpit when Hadhrat Husayn ؓ came out dragging a cloth around his neck. He then tripped and fell down on his face. Rasulullaah ﷺ got off the pulpit to get to him but seeing what he intended, the Sahabah ؓ picked up the child and took him to Rasulullaah ﷺ. Rasulullaah ﷺ took the child and carried him saying, "May Allaah destroy Shaytaan! Children are surely a trial. By Allaah! (In the eagerness of helping the child) I had no idea that I had descended from the pulpit until the child was brought to me." (1)

Hadhrat Hasan ؓ and Hadhrat Husayn ؓ Climb on Rasulullaah ﷺ's Shoulders During salaah and He Prolongs the Sajdah because of it

Hadhrat Abu Sa'eed ؓ narrates that Hadhrat Hasan ؓ once came to Rasulullaah ﷺ while he was in Sajdah and climbed on his back. Rasulullaah ﷺ held him and stood up. When Rasulullaah ﷺ proceeded into Ruku, the child then stood on his back. When he got up, Rasulullaah ﷺ then left the boy and he went away. (2)

Hadhrat Zubayr ؓ narrates that he once saw Hadhrat Hasan bin Ali ؓ climb on to Rasulullaah ﷺ's back when he was in Sajdah. Rasulullaah ﷺ did not make the boy get off (and remained in Sajdah) until the child himself decided to get down. Rasulullaah ﷺ sometimes also parted his legs so that boy could go in from one side and out the other side. (3)

Hadhrat Bahiy narrates that he once asked Hadhrat Abdullaah bin Zubayr ؓ who it was that most closely resembled Rasulullaah ﷺ. He replied, "Hasan bin Ali ؓ most closely resembled Rasulullaah ﷺ and he was the most beloved to Rasulullaah ﷺ. While Rasulullaah ﷺ was performing salaah, he would sometimes come and sit on Rasulullaah ﷺ's back. Rasulullaah ﷺ would then not move from his position until Hasan ؓ got off. He would then go beneath Rasulullaah ﷺ's abdomen and Rasulullaah ﷺ would separate his legs for the boy to go out again." (4)

Hadhrat Abdullaah bin Mas'ood ؓ reports that at times when Rasulullaah ﷺ was in Sajdah, Hadhrat Hasan ؓ and Hadhrat Husayn ؓ would climb on his back. When the Sahabah ؓ ventured to stop them from them

(1) Tabraani. Haythami (Vol.8 Pg.155) has commented on the chain of narrators

(2) Bazaar. Haythami (Vol.9 Pg.175) has commented on the chain of narrators.

(3) Tabraani. Haythami (Vol.9 Pg.175) has commented on the chain of narrators.

(4) Bazaar. Haythami (Vol.9 Pg.176) has commented on the chain of narrators.

doing so, Rasulullaah ﷺ would indicate to them to leave the boys alone. After completing the salaah, Rasulullaah ﷺ would place them on his lap and say, "Whoever loves me should love these two." (1)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ was in Sajdah, Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ would come and climb on his back. Rasulullaah ﷺ would then prolong the Sajdah. When asked why the Sajdah was prolonged, Rasulullaah ﷺ would reply, "When my two (grand) children mounted my back, I did not like to get up too quickly." (2)

Rasulullaah ﷺ Performs Salaah with Hadhrat Umaamah رَضِيَ اللَّهُ عَنْهَا on his shoulders

Hadhrat Abu Qataadah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once came out of his room with (his granddaughter) Hadhrat Umaamah bint Abil Aas رَضِيَ اللَّهُ عَنْهَا on his shoulders. He then proceeded to perform salaah. He put her down whenever he went into Ruku and then picked her up again whenever he stood up (from Sajdah). (3)

Rasulullaah ﷺ Carries Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ on his shoulders and his Statement about them

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once came out to them with Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ on one shoulder and Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ on the other. He was kissing the one and then the other in turn when someone asked, "O Rasulullaah ﷺ! You seem to love them very much?" Rasulullaah ﷺ then said, "Whoever loves them loves me and whoever hates them hates me." (4)

Rasulullaah ﷺ Sucks the Tongue of Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ once said, "I have seen Rasulullaah ﷺ suck his tongue (the tongue of Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ) and the tongue or lips that Rasulullaah ﷺ sucked can never suffer any punishment." (5)

The Incident between Rasulullaah ﷺ and Hadhrat Aqra رَضِيَ اللَّهُ عَنْهُ when Rasulullaah ﷺ Kissed Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Saa'ib bin Yazeed رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ once kissed Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Aqra bin Haabis رَضِيَ اللَّهُ عَنْهُ said, "Although I

(1) Abu Ya'la and Bazaar, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.179). The narration of Bazaar states that Rasulullaah ﷺ would embrace the two boys after completing his salaah. Tabraani has reported a similar narration in brief.

(2) Abu Ya'la. Haythami (Vol.9 Pg.181) has commented on the chain of narrators.

(3) Bukhaari (Vol.2 Pg.887). Ibn Sa'd (Vol.8 Pg.39) has reported a similar narration.

(4) Ahmad. Haythami (Vol.9 Pg.179) has commented on the chain of narrators. Bazaar and Ibn Maajah have reported a similar narration in brief.

(5) Ahmad. Haythami (Vol.9 Pg.177) has commented on the chain of narrators.

have ten children of my own, I have never kissed one of them." To this Rasulullaah ﷺ remarked, "Allaah does not show mercy to those who do not show mercy towards people." (1)

Rasulullaah ﷺ's Statement Concerning Children and his Visit to His Son Ibraheem ﷺ

Hadhrat Aswad bin Khalaf ﷺ reports that Rasulullaah ﷺ once picked up Hadhrat Hasan ﷺ, kissed him and then turned to the Sahabah ﷺ saying, "It is because of his child that a man becomes miserly (towards others), does foolish things and becomes cowardly (fearing for the welfare of his child if anything happens to him)." (2)

Hadhrat Anas ﷺ says, "Rasulullaah ﷺ was most compassionate towards his family. He had a son (Ibraheem ﷺ) who was being suckled by the wife of a blacksmith at one end of Madinah. We would go to see the child at times when the house was filled with smoke from the burning of Idhkhair grass (in the furnace). Rasulullaah ﷺ would then kiss the child and smell him." (3)

Rasulullaah ﷺ Gives Glad Tidings to People who are Compassionate Towards their Children and who Strive to Treat them Equally

Hadhrat Anas ﷺ reports that a woman once came to Hadhrat Aa'isha ﷺ with her two little daughters. When Hadhrat Aa'isha ﷺ gave her three dates, the woman gave one to each child and was about to put the third one into her mouth when the girls looked at her (with craving for her date). The mother then broke the date into two parts, gave half to each girl and then left. When Rasulullaah ﷺ arrived and Hadhrat Aa'isha ﷺ narrated to him what the woman had done, he said, "Because of her deed, she shall surely enter Jannah." (4)

Hadhrat Hasan bin Ali ﷺ reports that a woman once came to Rasulullaah ﷺ to beg for food with her two sons. Rasulullaah ﷺ gave her three dates, one for each of them. The woman gave one to each child and they both ate theirs. They then started looking at their mother, who then broke her date into two parts, giving half to each of them. To this, Rasulullaah ﷺ commented, "Allaah shall be merciful towards her as she has been merciful towards her sons." (5)

Hadhrat Abu Hurayrah ﷺ narrates that a man once came to Rasulullaah ﷺ with his child. When the man hugged the child, Rasulullaah ﷺ asked, "Are you merciful towards him?" When the man replied that he was, Rasulullaah ﷺ said, "Allaah is more merciful towards you than you are towards your

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.156). Bukhaari (Vol.2 Pg.887) has reported a similar narration also from Hadhrat Abu Hurayrah ﷺ.

(2) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.155).

(3) Bukhaari in his Adab (Pg.56). Ibn Sa'd (Vol.1 Pg.87) has reported a similar narration also from Hadhrat Anas ﷺ.

(4) Bazaar. Haythami (Vol.8 Pg.158) has commented on the chain of narrators.

(5) Tabraani in his Sagheer and Kabeer, Haythami (Vol.8 Pg.158) has commented on the chain of narrators.

child because He is the Most merciful of those who show mercy." (1)

Hadhrat Anas ؓ narrates that a man was sitting with Rasulullaah ﷺ when his son arrived. The man kissed the boy and seated him on his lap. When his daughter came, he merely seated her in front of him. To this, Rasulullaah ﷺ reprimanded, "Why have you not treated them equally?" (2)

Honouring One's Neighbour

The Rights of Neighbours According to the Ahadeeth

Hadhrat Mu'aawiya bin Haydah ؓ reports that he once asked Rasulullaah ﷺ what the rights of his neighbours were. Rasulullaah ﷺ replied, "You should visit him when he falls ill, attend his funeral when he passes away, give him a loan if he asks for one and conceal his poverty (and help him in a way that no one else comes to know). You should also congratulate him if some good comes his way and sympathise with him when a calamity befalls him. Furthermore, you should not raise your building higher than his so as to obstruct the ventilation of his house and also not distress him by the aroma of your pot (when he has no food) unless you intend dishing out some of the food for him." (3) Another narration adds, "You should provide clothing for him if he has none." (4)

The Incident of Hadhrat Muhammad bin Abdullaah bin Salaam ؓ and his Troublesome Neighbour

Hadhrat Muhammad bin Abdullaah bin Salaam ؓ says that he once complained to Rasulullaah ﷺ that his neighbour was causing him much trouble. Rasulullaah ﷺ encouraged him to exercise patience. When he again returned with the same complaint, Rasulullaah ﷺ gave him the same advice. When he lodged the same complaint for the third time, Rasulullaah ﷺ said, "Take all your belongings out on the street and whenever anyone asks you what the matter is, tell him that your neighbour is giving you trouble. He will then receive the curses of the people. Whoever believes in Allaah and the Last Day should honour his neighbour. Whoever believes in Allaah and the Last Day should honour his guest. Whoever believes in Allaah and the Last Day should either speak what is good or remain silent." (5)

Rasulullaah ﷺ Forbids a Person from Accompanying him in Battle because he Had Caused Harm to his Neighbour

Hadhrat Abdullaah bin Umar ؓ reports that as Rasulullaah ﷺ was once

(1) Bukhaari in his Adab (Pg.56).

(2) Bazaar. Haythami (Vol.8 Pg.156) has commented on the chain of narrators.

(3) Tabraani. Haythami (Vol.8 Pg.165) has commented on the chain of narrators.

(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.44).

(5) Abu Nu'aym in his Ma'rifah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.44).

leaving for a battle, he announced, "None who has caused harm to his neighbour should accompany us today." Someone asked, "I urinated at the base of my neighbour's wall." "You will then not accompany us today," Rasulullaah ﷺ instructed. (1)

The Amplified Severity of Committing Adultery with one's Neighbour's Wife and of Stealing from him

Hadhrat Miqdaad bin Aswad ﷺ narrates that Rasulullaah ﷺ once asked the Sahabah ﷺ, "What do you think of adultery?" They replied, "It is Haraam. Allaah and His Rasool ﷺ have forbidden it and it will remain Haraam until the Day of Qiyaamah." Rasulullaah ﷺ then said to them, "The sin of committing adultery with ten women is less severe than that of committing adultery with the neighbour's wife." Rasulullaah ﷺ then asked, "What do you think of stealing?" They replied, "Allaah and His Rasool ﷺ have forbidden it and it is therefore Haraam." Rasulullaah ﷺ then said to them, "The sin of stealing from ten homes is less severe than that of stealing from the neighbour's house." (2)

The Narration of Hadhrat Abu Dharr ﷺ Stating that Allaah Loves Three Persons and Detests Three Persons

Hadhrat Mutarrif bin Abdullaah ﷺ says, "I had always been hearing a Hadith narrated by Hadhrat Abu Dharr ﷺ and desired to meet him (to hear the Hadith directly from him). Therefore, when I eventually met Hadhrat Abu Dharr ﷺ one day, I said to him, 'O Abu Dharr! I have been hearing a Hadith that you narrate and have always wished to meet you.' He exclaimed, 'May Allaah bless your father! You have now met me, so come (tell me which Hadith it is).' I replied, 'The Hadith I heard was that Rasulullaah ﷺ once told you that Allaah loves three persons and detests three persons.'

Hadhrat Abu Dharr ﷺ remarked, 'It never even occurs to me to lie about what Rasulullaah ﷺ said.' I asked, 'Who then are the three persons whom Allaah loves?' He replied, 'The man who strives in the path of Allaah with steadfastness, expecting rewards only from Allaah and then fights until he is martyred. You find mention of him in Allaah's Book that is with you.' He then recited the verse:

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ مَرْصُورٌ﴾

(سورة صف آيت ٤)

Verily Allaah loves those (Mu'mineen) who fight (the enemies of Islaam) in His path (standing) in rows (in front of the enemy with

(1) Tabraani in his Awsat. Haythami (Vol.8 Pg.170) has commented on the chain of narrators.

(2) Ahmad and Tabraani in his Kabeer and Awsat, both reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.168).

steadfastness and unity) as if they are a solid building. {Surah Saff, verse 4}
 I asked further, 'Who else?' he replied, 'The man whose evil neighbour gives him plenty of trouble but he exercises patience until Allaah suffices for him by either life (by changing the behaviour of the neighbour) or death (by taking either one of them from this world).'" The Hadith still continues further. ⁽¹⁾

Hadhrat Qaasim narrates that Hadhrat Abu Bakr ﷺ once passed by his son Hadhrat Abdur Rahmaan ﷺ who was busy arguing with his neighbour. Hadhrat Abu Bakr ﷺ said to him, "Do not argue with your neighbour because while other people (with whom you argue) will go away, your neighbour will always remain where he is (and you will have to contend with him every day)." ⁽²⁾

Honouring a Righteous Travel Companion

Rasulullaah ﷺ Advises Two Sahabah ﷺ to Honour Hadhrat Rabaah bin Rabee ﷺ

Hadhrat Rabaah bin Rabee ﷺ narrates, "We were on a military expedition with Rasulullaah ﷺ who had given every three of us a camel to ride. In the desert, two persons would ride while the third drove the camel on from behind. However, in the mountains, all would dismount. Rasulullaah ﷺ once passed by us while I happened to be walking and asked, 'I see you walking, O Rabaah?' I replied, 'I have just dismounted, while my two companions have started to ride.' Rasulullaah ﷺ then passed by my two companions and made the camel sit down. The two of them dismounted and when I passed by, they said, 'Mount the camel, sit at the front and remain there until we return (to Madinah). We shall take turns to ride with you.' When I asked them why they insisted on this arrangement, they replied, 'Rasulullaah ﷺ told us that we have a righteous travel companion whom we should treat well.'" ⁽³⁾

Treating People According to their Status

The Action of Hadhrat Aa'isha ﷺ in this Regard

Hadhrat Amr bin Mikhraaq reports that when a man of prominent appearance passed by Hadhrat Aa'isha ﷺ as she was having a meal, she invited him (to share the meal with her) and he sat down to eat. When another man passed by, she merely gave him a piece of bread. When someone asked her the reason for this, she replied, "Rasulullaah ﷺ instructed us to treat people according to their status." ⁽⁴⁾

Another narration states that when a beggar came to beg from Hadhrat Aa'isha ﷺ, she had a piece of bread given to him. When a man of prominence then arrived, she allowed him to sit down and share the food she was eating. When

(1) Ahmad and Tabraani. Haythami (Vol.8 Pg.171) has commented on the chain of narrators.

(2) Ibn Mubaarak, Abu Ubayd in his Ghareeb, Kharaa'iti and Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.44).

(3) Tabraani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.42).

(4) Khateeb in his Muttafaq, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).

someone asked her the reason for this, she replied, "Rasulullaah ﷺ instructed us to treat people according to their status." (1)

Yet another narration states that Hadhrat Aa'isha ؓ was once on a journey when she had a supper prepared for some people of the Quraysh. When a wealthy man of prominence arrived there, she had him invited. He dismounted, partook of the meal and then left. When a beggar then arrived, she had a piece of bread given to him. Someone asked, "You instructed us to invite the rich man but had a piece of bread given to the beggar?" Hadhrat Aa'isha ؓ replied, "It would have been inappropriate for us to treat the rich man in any manner other than the manner in which we did. When the beggar asked for something, I had someone give him something that would please him. "Rasulullaah ﷺ instructed us to treat people according to their status." (2)

The narration has already passed in which Hadhrat Ali ؓ gave a man a set of clothing and a hundred gold coins and said, "I have heard Rasulullaah ﷺ say, 'Treat people according to their status' and this is the status of this man in my regard." (3)

Greeting a Muslim

The Incident of Hadhrat Abu Bakr ؓ

Hadhrat Agharr ؓ from the Muzaynah tribe says, "Rasulullaah ﷺ once gave instructions for me to have a Jareeb⁽⁴⁾ of dates that was with one of the Ansaar. However, when the Ansaari procrastinated, I spoke to Rasulullaah ﷺ about it. Rasulullaah ﷺ then instructed Hadhrat Abu Bakr ؓ to accompany me the next morning to get the dates. Hadhrat Abu Bakr ؓ promised to meet me at the Masjid after performing the Fajr salaah. I found him where we had arranged to meet and we left. Whenever Hadhrat Abu Bakr ؓ saw anyone from far, he greeted him with Salaam. He then said, 'Do you not see the tremendous virtue that others are gaining over you (by beating you to greeting). **Never let anyone beat you to making Salaam.**' Thereafter, whenever we saw anyone approach from a distance, we would greet him before he could greet us." (5)

Hadhrat Zuhrah bin Khameesa ؓ narrates, "I was once riding behind Hadhrat Abu Bakr ؓ on the same animal. Whenever we passed by any people and greeted them with Salaam, their reply was longer than our greeting. Hadhrat Abu Bakr ؓ remarked, 'People have been overpowering us today.'"

(1) Abu Dawood, Ibn Khuzaymah, Bazzaar, Abu Ya'la, Abu Nu'aym in his Mustakhraj, Bayhaqi in his Adab and Askari in his Amthaal.

(2) Abu Nu'aym in his *Hilya* (Vol.4 Pg.379). Allaama Zubaydi has commented on the chain of narrators in his commentary of *Ihya* (Vol.6 Pg.265).

(3) Ibn Asaakir and Abu Moosa Madeeni in his *Kitaabu Istid'aail Libaas*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.324).

(4) A unit of measure used during those days.

(5) Tabraani in his *Kabeer* and Awsat, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.206). Bukhaari in his *Adab* (Pg.145), Ibn Jareer, Abu Nu'aym and Kharaa'iti have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.52).

Another narration quotes him as saying, "People have surpassed us in great good today." (1)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ reports, "I was once riding behind Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ on the same animal. Whenever he passed by any people and greeted them with the words 'As Salaamu Alaykum', they replied by saying, 'As Salaamu Alaykum wa Rahmatullaah wa Barakaatuh'. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ remarked, "People have surpassed us tremendously today." (2)

The Advice of Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ in this Regard and the Behaviour of the Sahabah

رَضِيَ اللَّهُ عَنْهُمْ

Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ was once giving a lecture when he said, "Hold fast to patience because in markets that you like and those that you do not because patience is a most excellent quality. This world has certainly attracted you. It is dragging its skirt before you and has put on its dressing and adornments for you. On the other hand, the companions of Muhammad رَضِيَ اللَّهُ عَنْهُ (were so eager to earn the rewards of the Akhirah that they) used to sit in their yards saying, 'We sit to greet with Salaam and to be greeted.'" (3)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ once said, "When we were with Rasulullaah رَضِيَ اللَّهُ عَنْهُ and a tree came between us (causing us to separate), we would greet each other with Salaam as soon as we rejoined." (4)

The Incident of Hadhrat Abdullaah bin Umar

رَضِيَ اللَّهُ عَنْهُ with Hadhrat Tufayl رَضِيَ اللَّهُ عَنْهُ

Hadhrat Tufayl bin Ubay bin Ka'b narrates, "I used to accompany Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ to the marketplace every morning. When we went there, he would not pass by any hawker, trader, poor person or any other person without greeting them with Salaam. When I went to him one day and he requested me to follow him to the marketplace, I asked, 'What do you do at the marketplace when you do not make any purchases, do not enquire about any product, do not ask prices and do not even participate in the gatherings at the market? Why do we not rather sit here and talk?' Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ said, 'Dear tubby (Hadhrat Tufayl was overweight and the term was one of endearment)! We go there for the sake of Salaam, so that we may greet whoever we meet with Salaam.'" (5)

The Practice of Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Umaamah Baahili رَضِيَ اللَّهُ عَنْهُ used to greet everyone he met with

(1) Ibn Abi Shaybah.

(2) Bukhaari in his Adab, as quoted in *Kanzul Ummaal* (Vol.5 Pg.52).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.156).

(4) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.207). Bukhaari has reported a similar narration in his Adab (Pg.148).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.310), as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.141). Bukhaari has also reported the narration in his Adab (Pg.148).

Salaam. There was none who ever beat him to making Salaam except a Jew who once hid behind a pillar and then surprised him by coming out to greet him. "Shame on you, O Jew!" Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ cried out, "What made you do this?" The Jew replied, "I noticed that you are a man who greets very often so I knew that there must be great virtue in it. I therefore wished to have the virtue." Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ then said to him, "I have heard Rasulullaah ﷺ say, 'Verily Allaah has made the Salaam a greeting for (the Muslims of) my Ummah and a security for the Kuffaar living under our (Muslim) rule.'" (1)

Hadhrat Muhammad bin Ziyaad reports, "I was holding the hand of Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ as he proceeded to his house. He did not pass by any Muslim, Christian, youngster or adult without saying 'Salaamun Alaykum', 'Salaamun Alaykum'. When he reached the door of his house, he turned to us and said, 'O son of my brother! Our Nabi ﷺ commanded us to make Salaam common amongst ourselves.'" (2)

Hadhrat Basheer bin Yasaar says, "None could ever beat Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ to making Salaam." (3)

Replying to a Greeting

The Incident of Rasulullaah ﷺ with Some of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ reports that someone once came to Rasulullaah ﷺ and greeted with the words: "السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ". Rasulullaah ﷺ replied with the words: "وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ". Thereafter, another Sahabi رَضِيَ اللَّهُ عَنْهُ arrived and greeted with the words: "السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ". Rasulullaah ﷺ replied with the words: "وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ". Thereafter, a third Sahabi رَضِيَ اللَّهُ عَنْهُ arrived and greeted with the words: "السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ". This time Rasulullaah ﷺ only said, "وَعَلَيْكَ". The Sahabi رَضِيَ اللَّهُ عَنْهُ asked, "O Rasulullaah ﷺ! When those two came, you greeted them with words better than the words you used for me." Rasulullaah ﷺ replied, "You had left nothing for me (to add because you used the full greeting). Allaah says:

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ﴾ (سورة نساء: ٨٦)

'When you are greeted with a greeting, then reply with a better greeting, or (at least) return (the same greeting).' {Surah Nisaa, verse 86}

I therefore returned your greeting (since there was no better reply)." (4)

The Incident of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا with Rasulullaah ﷺ and Hadhrat Jibra'eel عَلَيْهِ السَّلَام

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا reports that Rasulullaah ﷺ once said to her, "O

(1) Tabraani. Haythami (Vol.8 Pg.33) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Hilya* (Vol.6 Pg.112).

(3) Bukhaari in his *Adab* (Pg.145).

(4) Tabraani. Haythami (Vol.8 Pg.33) has commented on the chain of narrators.

Aa'isha! Jibra'eel رَضِيَ اللَّهُ عَنْهُ is here and he conveys Salaams to you." Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا replied by saying, "وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ". She was about to add to these words when Rasulullaah رَضِيَ اللَّهُ عَنْهُ said, "The Salaam ends at that." Hadhrat Jibra'eel رَضِيَ اللَّهُ عَنْهُ then said, "May the mercy and blessings of Allaah be on you, O Ahlul Bayt (members of Rasulullaah رَضِيَ اللَّهُ عَنْهُ's household)." (1)

The Incident of Rasulullaah رَضِيَ اللَّهُ عَنْهُ with Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ and other Sahabah رَضِيَ اللَّهُ عَنْهُمْ narrate that when Rasulullaah رَضِيَ اللَّهُ عَنْهُ once requested permission to enter the home of Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ, Rasulullaah رَضِيَ اللَّهُ عَنْهُ greeted with the words: "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ". Although Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ replied by saying, "وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ", he did so in a voice that was not audible to Rasulullaah رَضِيَ اللَّهُ عَنْهُ. Rasulullaah رَضِيَ اللَّهُ عَنْهُ greeted three times and each time, Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ replied in a voice that was inaudible to Rasulullaah رَضِيَ اللَّهُ عَنْهُ. When Rasulullaah رَضِيَ اللَّهُ عَنْهُ turned to leave (thinking that no one was at home), Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ ran after him saying, "May my parents be sacrificed for you, O Rasulullaah رَضِيَ اللَّهُ عَنْهُ! Every greeting of yours fell on my ears and I had replied each time in a voice that you could not hear. I did that because I wanted to get more of your Salaams and blessings (because Salaam is a du'aa for peace and blessings)." He then took Rasulullaah رَضِيَ اللَّهُ عَنْهُ into his house and served some olive oil, which Rasulullaah رَضِيَ اللَّهُ عَنْهُ ate. After eating, Rasulullaah رَضِيَ اللَّهُ عَنْهُ made the du'aa:

“أَكَلَ طَعَامُكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ وَأَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ”

"May the pious eat your food, may the angels pray for you and may fasting people end their fasts with you." (2)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah رَضِيَ اللَّهُ عَنْهُ used to visit the Ansaar and when he came to the locality of the Ansaar, the children of the Ansaar would gather around him. He would then make du'aa for them, pass his hand over their heads and greet them with Salaam. When Rasulullaah رَضِيَ اللَّهُ عَنْهُ arrived at the door of Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ's house, he greeted with the words: "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ". Although Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ replied, he did so in a voice that was not audible to Rasulullaah رَضِيَ اللَّهُ عَنْهُ. Rasulullaah رَضِيَ اللَّهُ عَنْهُ greeted three times and it was his practice never to greet more than three times (when seeking permission to enter). He would usually enter when granted permission or leave (if no one replied after three Salaams). Rasulullaah رَضِيَ اللَّهُ عَنْهُ therefore turned to leave (thinking that no one was at home), when Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ came running after him. The rest of the narration is the same as the one above. (3)

The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ with Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Muhammad bin Jubayr reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once passed

(1) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.33).

(2) Ahmad. Abu Dawood has reported a part of the narration.

(3) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.34).

by Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and greeted him. Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ however did not reply to the greeting. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ proceeded immediately to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and complained to him about this. When Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ why he did not reply to the greeting, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ explained, "By Allaah! I did not even hear him because I was so deep in thought." "What was it that you were deliberating upon?" enquired Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ replied, "About opposing Shaytaan. He was plaguing my mind with thoughts that I do not even wish to express for all the wealth of the world. When he cast these thoughts in my heart, I said to myself, 'If only I had asked Rasulullaah ﷺ about how we could save ourselves from these thoughts of Shaytaan!'"

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then said, "I expressed the very concern and question to Rasulullaah ﷺ saying, 'How can we save ourselves from the thoughts that Shaytaan casts within us?' Rasulullaah ﷺ replied, 'The very same thing that I told my uncle (Abu Taalib) to say on his deathbed will save you if you say the same words. He however, did not say them.'"⁽¹⁾

"O Khalifah of Rasulullaah ﷺ! I have some shocking news for you! When I passed by Uthmaan رَضِيَ اللَّهُ عَنْهُ and greeted him, he did not even reply."

In a more lengthy narration, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ says, "When Umar رَضِيَ اللَّهُ عَنْهُ went to Abu Bakr رَضِيَ اللَّهُ عَنْهُ, he said, 'O Khalifah of Rasulullaah ﷺ! I have some shocking news for you! When I passed by Uthmaan رَضِيَ اللَّهُ عَنْهُ and greeted him, he did not even reply.' Taking Umar رَضِيَ اللَّهُ عَنْهُ by the hand, Abu Bakr رَضِيَ اللَّهُ عَنْهُ came to me and asked, 'O Uthmaan! Your brother Umar رَضِيَ اللَّهُ عَنْهُ has come to me saying that when he passed you and greeted you, you did not reply. What is the reason for this?' 'But I did no such thing, O Khalifah of Rasulullaah ﷺ!' I defended. 'You certainly did,' Umar رَضِيَ اللَّهُ عَنْهُ asserted, 'By Allaah! This pride is an old tradition of you Banu Umayyah!' 'By Allaah!' I protested, 'I have no idea that you even passed by me or that you greeted me with Salaam.'

Abu Bakr رَضِيَ اللَّهُ عَنْهُ then bore me out saying, 'You have spoken the truth. It appears to me that something on your mind had distracted you from realising what had happened.' 'That is indeed so,' I confirmed. When Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked me what it was, I replied, 'Rasulullaah ﷺ passed away without me asking him what it was in which the salvation of this Ummah lay. I was engrossed in this thought, startled at my negligence at this.' Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, 'I have asked Rasulullaah ﷺ about this and he informed me what it is.' 'What is it?' I begged to know. He replied, I posed the question to him, saying, 'O Rasulullaah ﷺ! In what does the salvation of this Ummah lay?' Rasulullaah ﷺ replied, 'Whoever accepts from me the words that I offered to my uncle but which he refused, those words shall be his salvation.' The words that Rasulullaah ﷺ offered to his uncle was to testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is the Rasul sent by Allaah (i.e. the Kalimah 'Laa ilaaha illallaah Muhammadur Rasulullaah ﷺ')."⁽²⁾

(1) Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.1 Pg.74).

(2) Ibn Sa'd (Vol.2 Pg.312).

The Incident of Hadhrat Sa'd bin Abi Waqqaas

رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ says, "I once passed by Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ in the Masjid and greeted him. Although he could see me clearly, he still did not reply to my greeting. I then approached Ameerul Mu'mineen Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ and twice asked, 'Has anything new developed in Islaam?' 'What has happened?' he asked. 'Nothing much,' I replied, 'except the fact that when I passed by Uthmaan رَضِيَ اللَّهُ عَنْهُ in the Masjid and greeted him, he did not reply even though he could clearly see me.' Umar رَضِيَ اللَّهُ عَنْهُ then sent for Uthmaan رَضِيَ اللَّهُ عَنْهُ and asked, 'What prevented you from replying to your brother's Salaam?' When Uthmaan رَضِيَ اللَّهُ عَنْهُ denied doing such a thing and I insisted that he did, he swore that he did not while I swore that he did. When the thought struck him, Uthmaan رَضِيَ اللَّهُ عَنْهُ exclaimed, 'I seek Allaah's forgiveness and return to Him! When you passed by me just now, I was engrossed in thinking about something that Rasulullaah ﷺ once said. By Allaah! Whenever I remember these words, my eyes and heart are engulfed by a veil."

Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ then said, "Let me tell you what it was. Rasulullaah ﷺ was about to mention to us how to begin a du'aa when a Bedouin arrived and distracted him so much that he then got up (without completing what he was going to tell us). I then followed Rasulullaah ﷺ and when I feared that he would enter his room before I reached him, I stamped my feet hard on the ground (as I walked). Turning towards me, Rasulullaah ﷺ asked, 'Who is that? Is that Abu Is'haa?Q' 'Yes, it is I, O Rasulullaah ﷺ,' I replied. 'What is it then?' he asked. I said, 'Nothing much except that you were about to mention to us how to begin a du'aa when that Bedouin arrived and distracted you.' 'O yes,' Rasulullaah ﷺ said, 'it is the du'aa of the man of the fish (Hadhrat Yunus عَلَيْهِ السَّلَام) when he was in the belly of the fish, (the words are):

“لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ”

'There is no Ilaah but You (O Allaah). You are Pure. I have certainly been from among the wrongdoers.'

Whenever a Muslim makes du'aa to Allaah with these words, Allaah will certainly accept his du'aa."⁽¹⁾

Conveying Salaams

The Incident of Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ with

Hadhrat Ash'ath bin Qais رَضِيَ اللَّهُ عَنْهُ and Hadhrat

Jareer bin Abdullaah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abul Bakhtari narrates that Hadhrat Ash'ath bin Qais رَضِيَ اللَّهُ عَنْهُ and

(1) Ahmad. Haythami (Vol.7 Pg.68) has commented on the chain of narrators. Tirmidhi has reported a portion of the end, while Abu Ya'la and Tabraani have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298).

Hadhrat Jareer bin Abdullaah Bajali رَضِيَ اللَّهُ عَنْهُ once went to see Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ. When they came to him in a fortress in a corner of Madaa'in, they greeted him with the words "الَسَّلَامُ عَلَيْكَ" and "حَيَّاكَ اللَّهُ" ("May Allaah keep you alive"). They then asked, "Are you Salmaan Faarsi?" When he replied that he was, they asked further, "Are you the companion of Rasulullaah ﷺ?" "I am not sure," he replied. This put them in doubt and they said, "Perhaps you are not the person we want." Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ put them at ease saying, "I am the person you want. I have seen Rasulullaah ﷺ and have been in his company. (He then said out of humility) As for the companions of Rasulullaah ﷺ, they are those who have entered Jannah with him (and I am not sure whether I shall be amongst them). What do you two want?"

The two Sahabah رَضِيَ اللَّهُ عَنْهُ explained, "We have come to you from one of your brothers in Shaam." "Who is he?" Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ enquired. When they informed him that it was Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ, Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ asked, "Then where is my gift that he has sent with you?" "He has not sent any gift with us," they averred. Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ warned them saying, "Fear Allaah and hand over the trust that has been given to you! None has come to me from him without a gift for me." The two reasoned with him saying, "Please do not file a case against us for this. We have much wealth with us and you may choose whatever you want from it." "But I do not want your wealth," Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ said, "All I want is the gift that he has sent with you."

"By Allaah!" they swore, "He has sent us with nothing but these words: 'Amongst you is a certain man. Whenever Rasulullaah ﷺ was alone with him, Rasulullaah ﷺ wanted no one else. When you go to him, do convey my Salaams to him.'" Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ then said, "This was the only gift that I wanted from you. What gift can be better than Salaam, which is a blessed and pure greeting from Allaah?" (1)

Shaking Hands and Embracing

Narrations of Hadhrat Jundub رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ Concerning the Practice of Rasulullaah ﷺ With Regard to Shaking Hands

Hadhrat Jundub رَضِيَ اللَّهُ عَنْهُ says, "When meeting his companions, Rasulullaah ﷺ never shook their hands until he had first greeted them with Salaam." (2)

Someone once asked Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ, "I want to ask you about a Hadith of Rasulullaah ﷺ." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ said, "I shall then narrate it to you unless it is a secret." The person then asked, "Was Rasulullaah ﷺ in the habit of shaking your hands when you met him?" Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ replied, "There was never a time that I met him without him shaking my

(1) Tabraani. Haythami (Vol.8 Pg.40) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.201).

(2) Tabraani. Haythami (Vol.8 Pg.36) has commented on the chain of narrators.

hand."⁽¹⁾

Hadhrat Abu Hurayrah ﷺ narrates that when Rasulullaah ﷺ once met Hadhrat Hudhayfah bin Yamaan ﷺ and was going to shake his hand, Hadhrat Hudhayfah ﷺ turned away saying, "I am in a state of impurity." Rasulullaah ﷺ said to him, "When a Muslim meets his brother Muslim and shakes his hand, their sins are shed off just as leaves are shed off a tree."⁽²⁾

Narrations of Hadhrat Anas ﷺ and Hadhrat Aa'isha ﷺ Concerning the Practice of Rasulullaah ﷺ With Regard to Embracing and his Prohibition from Bowing

Hadhrat Anas ﷺ reports that the Sahabah ﷺ once asked, "O Rasulullaah ﷺ! Can we bow to each other (when greeting)?" "No," came the reply. They then asked, "Can we then embrace each other?" When Rasulullaah ﷺ again said "No", they asked, "Can we then shake each other's hands?" This time, Rasulullaah ﷺ's reply was "Yes".⁽³⁾

Hadhrat Anas ﷺ narrates that someone once asked, "O Rasulullaah ﷺ! When any of us meets his brother or his friend, can he bow to him?" "No," replied Rasulullaah ﷺ. "Can he then embrace him and kiss him?" the Sahabi ﷺ asked further. Again, Rasulullaah ﷺ said, "No." He then asked, "Can he then take his hand and shake it?" "This he may do," replied Rasulullaah ﷺ.⁽⁴⁾ Another narration adds that when the Sahabi ﷺ asked, "Can he then embrace him and kiss him?" Rasulullaah ﷺ said, "No, unless he has returned from a journey."⁽⁵⁾

Hadhrat Aa'isha ﷺ narrates, "Rasulullaah ﷺ was in my house when Zaid bin Haaritha ﷺ arrived in Madinah. When Zaid ﷺ came to meet Rasulullaah ﷺ and knocked at the door, Rasulullaah ﷺ stood up (in great excitement), dragging his clothing along with him but without wearing anything (over his upper body). By Allaah! I have never before or ever after seen Rasulullaah ﷺ like this. Rasulullaah ﷺ then embraced Zaid ﷺ and kissed him."⁽⁶⁾

The Practice of the Sahabah ﷺ With Regard to Shaking Hands and Embracing

Hadhrat Anas ﷺ says, "It was the practice of the Sahabah ﷺ to shake hands when meeting each other and embracing when returning from a journey."⁽⁷⁾

(1) Ahmad and Rooyaani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.54).

(2) Bazaar. Haythami (Vol.8 Pg.37) has commented on the chain of narrators.

(3) Daar Qutni and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.54).

(4) Tirmidhi (Vol.2 Pg.97).

(5) Razeen, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.142).

(6) Tirmidhi (Vol.2 Pg.97).

(7) Tabraani in his *Awsat*, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.36).

Hadhrat Hasan narrates that when Hadhrat Umar ﷺ thought of one of his companions during the night, he would sigh, "Oh how long is the night!" Then after performing the Fajr salaah, he would hurry to the person and embrace him as soon as he met him.⁽¹⁾

Hadhrat Urwa ﷺ reports that when Hadhrat Umar ﷺ arrived in Shaam, the common people as well as the leaders came to meet him. "Where is my brother?" Hadhrat Umar ﷺ asked. "Who is he?" the people enquired. "Abu Ubaydah," replied Hadhrat Umar ﷺ. The people said, "Here he comes." When Hadhrat Abu Ubaydah ﷺ came, Hadhrat Umar ﷺ descended from his animal and embraced him. The narration continues and will soon be quoted.⁽²⁾

Kissing the Hand, Foot and Head of a Muslim

Rasulullaah ﷺ Kisses Hadhrat Ja'far bin Abu Taalib ﷺ

Hadhrat Sha'bi reports that Hadhrat Ja'far bin Abu Taalib ﷺ met Rasulullaah ﷺ as he was returning from Khaybar. Rasulullaah ﷺ embraced him and kissed him between the eyes saying, "I don't know whether it is the arrival of Ja'far or the conquest of Khaybar that makes me happier." Another narration states that Rasulullaah ﷺ pulled Hadhrat Ja'far ﷺ towards him and embraced him.⁽³⁾

The Sahabah ﷺ Kiss the Hands and Feet of Rasulullaah ﷺ

Hadhrat Abdur Rahmaan bin Razeen reports that Hadhrat Salamah bin Akwa ﷺ said, "It is with these hands of mine that I pledged allegiance to Rasulullaah ﷺ." Hadhrat Abdur Rahmaan says further that when they then kissed Hadhrat Salamah ﷺ's hands, he did not stop them.⁽⁴⁾

Hadhrat Abdullaah bin Umar ﷺ reports that he kissed Rasulullaah ﷺ's hands.⁽⁵⁾ Hadhrat Umar ﷺ also reports that he kissed Rasulullaah ﷺ's hands.⁽⁶⁾

Hadhrat Ka'b bin Maalik ﷺ narrates that when the verses of the Qur'aan were revealed to confirm his forgiveness (for failing to participate in the expedition to Tabook), he went to Rasulullaah ﷺ and kissed his hands.⁽⁷⁾

Hadhrat Zaari bin Aamir ﷺ reports that when they arrived in Madinah and

(1) Muhaamili, as quoted in *Kanzul Ummaal* (Vol.5 Pg.42).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.101).

(3) Ibn Sa'd (Vol.4 Pg.34).

(4) Tabraani in his *Awsat*, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.42).

(5) Abu Ya'la, Haythami (Vol.8 Pg.42) has commented on the chain of narrators. Abu Dawood has reported a similar narration, as quoted by Iraaqi (Vol.2 Pg.181).

(6) Jam'ul Fawaa'id (Vol.2 Pg.143).

(7) Tabraani. Haythami (Vol.8 Pg.42) has commented on the chain of narrators. Abu Bakr bin Muqri has reported a similar narration, as quoted by Iraaqi (Vol.2 Pg.181).

Rasulullaah ﷺ was pointed out to them, they started kissing his hands and feet.⁽¹⁾

Hadhrat Mazeedah Abdi رَضِيَ اللَّهُ عَنْهَا reports that Hadhrat Ashaj رَضِيَ اللَّهُ عَنْهُ walked up to Rasulullaah ﷺ and started kissing his hands. Rasulullaah ﷺ said to him, "Remember! You have two qualities that Allaah and His Rasool ﷺ love." He asked, "Are these natural qualities within me or have they been developed afterwards?" "No," replied Rasulullaah ﷺ, "They have been naturally instilled within you." Hadhrat Ashaj رَضِيَ اللَّهُ عَنْهُ then said, "All praise is for Allaah Who has instilled within me such qualities that Allaah and His Rasool ﷺ love."⁽²⁾

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Kisses the Head of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ Kisses the Hand of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Rajaa Utaaridi says, "When I arrived in Madinah, I beheld a gathering at the centre of which a man was kissing the head of another man saying, 'We would have been destroyed had it not been for you.' When I enquired who the man kissing was, I was informed that he was Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ who was kissing the head of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ for fighting the renegades who had refused to pay zakaah." (Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was the only one who saw the need for this when all the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ did not see its necessity.)⁽³⁾

Hadhrat Tameem bin Salamah reports that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ arrived in Shaam, Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ welcomed him, shook his hand and kissed it. The two men then sat by themselves and wept. Hadhrat Tameem always maintained that kissing the hand of pious people is Sunnah.⁽⁴⁾

Kissing the Hand of Hadhrat Waathilah bin Asqa رَضِيَ اللَّهُ عَنْهُ to Attain Blessings of the pledge of allegiance it took With Rasulullaah ﷺ

Hadhrat Yahya bin Haarith Dhimaari says, "When I met Hadhrat Waathilah bin Asqa رَضِيَ اللَّهُ عَنْهُ, I asked, 'Was it with these hands that you pledged allegiance to Rasulullaah ﷺ?' When he confirmed that it was, I said, 'Bring them here so that I may kiss them.' He then gave me his hand and I kissed it."⁽⁵⁾

Hadhrat Yunus bin Maysarah narrates that they once went to visit an ailing Yazeed bin Aswad when Hadhrat Waathilah bin Asqa رَضِيَ اللَّهُ عَنْهُ also arrived there. When he saw him, Yazeed stretched out his hand and took the hand of Hadhrat Waathilah رَضِيَ اللَّهُ عَنْهُ. He then passed Hadhrat Waathilah رَضِيَ اللَّهُ عَنْهُ' s hand over his face and chest because it was with that hand that Hadhrat Waathilah رَضِيَ اللَّهُ عَنْهُ

(1) Bukhaari in his Adab (Pg.144).

(2) Bukhaari in his Adab (Pg.86).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).

(4) Abdur Razzaaq, Kharaa'iti in his *Makaarimul Akhlaaq*, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.54).

(5) Tabraani. Haythami (Vol.8 Pg.42) has commented on the chain of narrators.

had pledged allegiance to Rasulullaah ﷺ. Hadhrat Waathilah رَضِيَ اللَّهُ عَنْهُ asked, "O Yazeed! How are your expectations of your Rabb?" "Good," replied Yazeed. Hadhrat Waathilah رَضِيَ اللَّهُ عَنْهُ then said, "Glad tidings for you! I have heard Rasulullaah ﷺ say, 'Allaah says, 'I treat my slaves according to their expectations of Me. If their expectations are good, I treat them well and if it is bad, I shall treat them badly.'"⁽¹⁾

Kissing the Hands of Hadhrat Salamah bin Akwa رَضِيَ اللَّهُ عَنْهُ, Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdur Rahmaan bin Razeen says, "As we were passing Rabdha, Hadhrat Salamah bin Akwa رَضِيَ اللَّهُ عَنْهُ was pointed out to us. I approached him and when we greeted him, he showed us his hands saying, 'It is with these hands that I pledged allegiance to Rasulullaah ﷺ.' The palm he extended was as large as the foreleg of a camel. We then stood up and started kissing his hand."⁽²⁾

Hadhrat Abu Jad'aan narrates that Hadhrat Thaabit once asked Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ, "Did you ever touch Nabi ﷺ with your hand?" When Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ said that he did, Hadhrat Thaabit kissed his hand.⁽³⁾

Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ says that he saw Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ kiss the hand and feet of Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ.⁽⁴⁾

Standing Out of Respect for a Muslim

Rasulullaah ﷺ Welcomes his Daughter Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا and She Welcomes him

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that she had not seen anyone who resembled Rasulullaah ﷺ more in his speech and mannerisms than (his daughter) Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا. Whenever Rasulullaah ﷺ saw her arrive, he would welcome her, stand up and kiss her. He would then take her by her hand and take her with him to sit where he had been sitting. In a like manner, whenever he went to her, she would also welcome him, stand up and kiss him. When she came to see him during his final illness, he welcomed her and kissed her. He then whispered something to her and she started weeping. Thereafter, he again whispered something to her and she started to laugh.

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates further, "I then said to some other women, 'I had always believed that this lady was superior to other women, but it appears that she is just like other women because while weeping, she suddenly started to laugh.' When I asked her what it was that Rasulullaah ﷺ said to her, she replied, '(If I told you) I would then be disclosing a secret.' However, after Rasulullaah ﷺ passed away, she said, 'I started to weep when Rasulullaah

(1) Abu Nu'aym in his *Hilya* (Vol.9 Pg.306).

(2) Bukhaari in his *Adabul Mufrid* (Pg.144). Ibn Sa'd (Vol.4 Pg.39) has reported a similar narration.

(3) Bukhaari in his *Adab* (Pg.144).

(4) Bukhaari in his *Adab* (Pg.144).

ﷺ whispered to me that he was going to pass away. I then became happy when he informed me that I would be the first of his family to meet him."⁽¹⁾

The Sahabah ﷺ Stand up for Rasulullaah ﷺ

Hadhrat Hilaal رضى الله عنه (narrates from Hadhrat Abu Hurayrah رضى الله عنه who) says that whenever Rasulullaah ﷺ left (their gathering), they stood up for him and would not sit until he entered his room.⁽²⁾

Rasulullaah ﷺ Prohibits the Sahabah ﷺ from Standing up for him

Hadhrat Abu Umaamah رضى الله عنه says, "When Rasulullaah ﷺ once came out to us taking support from his staff, we stood up for him. He then said, "Do not stand up as the non-Arabs stand up in honour of each other."⁽³⁾

Hadhrat Ubaadah bin Saamit رضى الله عنه narrates that when Rasulullaah ﷺ once came out to them, Hadhrat Abu Bakr رضى الله عنه (may Allaah shower His mercy upon him) said, "Stand up and seek help from Rasulullaah ﷺ in your case against the hypocrite." However, Rasulullaah ﷺ said, "None should stand! Allaah is the only One for Whom people ought to stand up."⁽⁴⁾

The Practice of the Sahabah ﷺ in this regard

Hadhrat Anas رضى الله عنه says, "There was none whom the Sahabah ﷺ loved to see more than Rasulullaah ﷺ. Despite this, they would not stand up for him when they saw him because they knew that he disliked it."⁽⁵⁾

Hadhrat Naafi reports from Hadhrat Abdullaah bin Umar رضى الله عنه that Rasulullaah ﷺ forbade a person from making another stand up from his place and then sitting in the same place. Therefore, whenever someone stood up from his place for Hadhrat Abdullaah bin Umar رضى الله عنه, he would not sit there.⁽⁶⁾

Hadhrat Abu Khaalid Waalibi says that when Hadhrat Ali رضى الله عنه once came out to them, they stood waiting for him to go ahead. Hadhrat Ali رضى الله عنه reprimanded them saying, "Why do I see you people standing with your chests out (like soldiers)?"⁽⁷⁾

Hadhrat Abu Mijlaz reports that when Hadhrat Mu'aawiya رضى الله عنه once came out while Hadhrat Abdullaah bin Aamir رضى الله عنه and Hadhrat Abdullaah bin Zubayr رضى الله عنه were seated. Hadhrat Abdullaah bin Aamir رضى الله عنه stood up while Hadhrat Abdullaah bin Zubayr رضى الله عنه who was the larger of the two remained sitting. Hadhrat Mu'aawiya رضى الله عنه remarked, "I have heard Rasulullaah ﷺ say that the person who likes Allaah's servants to stand up for him should prepare

(1) Bukhaari in his Adab (Pg.138).

(2) Bazaar, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.40).

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55). Abu Dawood has also reported the narration, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.143).

(4) Ahmad. Haythami (Vol.8 Pg.40) has commented on the chain of narrators.

(5) Bukhaari in his Adab (Pg.138). Tirmidhi, Ahmad and Abu Dawood have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.57).

(6) Bukhaari in his Adab (Pg.169). Ibn Sa'd (Vol.4 Pg.120) has reported a similar narration.

(7) Ibn Sa'd (Vol.6 Pg.28).

for himself a house in Jahannam." (1)

Shifting Oneself for Another Muslim

Rasulullaah ﷺ shifts for a Person who Entered the Masjid

Hadhrat Waathila bin Khattaab Qurashi رَضِيَ اللَّهُ عَنْهُ reports that a person once entered the Masjid when Rasulullaah ﷺ was there by himself. Rasulullaah ﷺ shifted from his place for the man. When someone commented that there was enough space for the man (and Rasulullaah ﷺ did not need to move), Rasulullaah ﷺ said, "It is the right of a Mu'min that his brother should shift from his place when he sees him arrive." (2)

Hadhrat Waathila bin Asqa رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ was all alone in the Masjid when a man entered. When Rasulullaah ﷺ shifted for the man, someone asked, "O Rasulullaah ﷺ! But there is plenty of space (for him to sit. Why did you need to move)?" Rasulullaah ﷺ replied, "It is the right of a Muslim." (3) The narration has already passed (4) in which Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ moved from his place for Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ, saying, "Come here, O Abul Hasan." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then sat between Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ.

Honouring the Person Sitting with One

Statements of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in this Regard

Hadhrat Katheer bin Murra says, "I once entered the Masjid on a Friday where I found Hadhrat Awf bin Maalik Ashja'ee رَضِيَ اللَّهُ عَنْهُ sitting in a gathering with his legs stretched out before him. When he saw me arrive, he folded his legs in and said, "Do you know why I had stretched out my legs? I did it so that some pious person should come and sit here." (5)

Hadhrat Muhammad bin Abbaad bin Ja'far narrates that Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ once said, "The person I have the most respect for is the one with whom I am sitting." Hadhrat Ibn Abi Mulaykah reports that Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ said, "The person I have the most respect for is the one with whom I am sitting, even though he steps over people's shoulders to sit with me." (6)

Accepting the Hospitality of a Muslim

The Incident of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ with Two Men

Hadhrat Abu Ja'far narrates that when two men went to see Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, he threw a cushion to each of them. While the one man sat on the cushion, the

(1) Bukhaari in his Adab (Pg.144).

(2) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55).

(3) Tabraani. Haythami (Vol.8 Pg.40) has commented on the chain of narrators.

(4) Under the heading "Honouring the Household Members of Rasulullaah r's Family" and the subheading "Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Honours Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Vacates his Place for him".

(5) Bukhaari in his Adab (Pg.167).

(6) Bukhaari in his Adab (Pg.167).

other sat on the ground. Addressing the man sitting on the ground, Hadhrat Ali ﷺ said, "Get up and sit on the cushion because it is only a donkey who refuses hospitality." (1)

Concealing the Secret of a Muslim

Hadhrat Abu Bakr ﷺ Conceals Rasulullaah ﷺ's Secret Concerning Marrying Hadhrat Hafsaah ﷺ

Hadhrat Umar ﷺ narrates, "My daughter Hafsaah was widowed when her husband Khunays bin Hudhaafah Sahmi ﷺ passed away in Madinah. He was a companion of Rasulullaah ﷺ who participated in the Battle of Badr. When I met Abu Bakr ﷺ, I said, 'If you agree, I would like to get you married to Hafsaah the daughter of Umar.' He however gave me no reply. It was only a few days later that Rasulullaah ﷺ proposed for her and I married her to Rasulullaah ﷺ. Abu Bakr ﷺ met me thereafter and said, 'You may have been angry with me when you proposed that I marry Hafsaah and I gave no reply?' When I confirmed that I was, he explained, 'The only thing that prevented me from giving you a reply was that I had heard Rasulullaah ﷺ make mention of (proposing for) her and I did not wish to reveal Rasulullaah ﷺ's secret. Had he not married her, I certainly would have.'" (2)

Hadhrat Anas ﷺ Conceals Rasulullaah ﷺ's Secret

Hadhrat Anas ﷺ relates, "I was in Rasulullaah ﷺ's service one day and when I had completed, I thought to myself that since Nabi ﷺ is having his siesta, I may as well leave. I then saw some children playing and stood there watching them play. Rasulullaah ﷺ then came where the children were, greeted them and then called for me. He then sent me on an errand that remains in my mouth (because it was a secret). By the time I eventually reported back to Rasulullaah ﷺ (after completing the errand), I was late in returning to my mother. "What kept you up?" she enquired. When I informed her that Rasulullaah ﷺ had sent me on an errand and she asked what it was, I replied, 'It is Rasulullaah ﷺ's secret.' She then said, 'Then conceal the secret of Rasulullaah ﷺ.' I have therefore not informed a soul about the errand. (Then addressing his student Hadhrat Thaabit Banaani, Hadhrat Anas ﷺ said,) If there was anyone I would tell, it would be you." (3)

Honouring Orphans

The Advice Rasulullaah ﷺ gave To Soften a hard Heart

Hadhrat Abu Hurayrah ﷺ reports that when a man once complained to

(1) Ibn Abi Shaybah and Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.361). Ahmad, Ibn Sa'd, Bukhaari, Nasa'ee, Bayhaqi, Abu Ya'la and Ibn Hibbaan have also reported the narration with additions, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.120).

(3) Bukhaari in his *Adab* (Pg.169). Bukhaari has reported a similar narration in his *Saheeh* as has Muslim, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.148).

Rasulullaah ﷺ about his hard heartedness, Rasulullaah ﷺ said, "Pass your hand over the head of an orphan and feed a poor person." (1)

Hadhrat Abu Dardaa ؓ narrates that when a man once complained to Rasulullaah ﷺ about his hard heartedness, Rasulullaah ﷺ asked, "Do you want your heart to be softened and your needs to be fulfilled? Have mercy on the orphan, pass your hand over his head and feed him from your food. Your heart will then be softened and your needs will be fulfilled." (2)

The Incident of Hadhrat Basheer bin Aqrabah ؓ with Rasulullaah ﷺ

Hadhrat Basheer bin Aqrabah Juhani ؓ relates, "On the day the Battle of Uhud was fought, I asked Rasulullaah ﷺ, 'What has happened to my father?' Rasulullaah ﷺ replied, 'He has been martyred. May Allaah shower His mercy on him.' When I started to weep, Rasulullaah ﷺ picked me up, passed his hand over my head and put me with him on his animal saying, 'Will you not like me to be your father and Aa'isha to be your mother?' (3)

Honouring The Friends of One's Father Hadhrat Abdullaah bin Umar ؓ Honours a Bedouin whose Father was a Friend of Hadhrat Umar ؓ

Hadhrat Abdullaah bin Umar ؓ had a donkey that he took along with him when travelling to Makkah. He would use the donkey to rest or when the camels grew tired. He also had with him a turban that he tied on his head (on the journey). As he was riding the donkey one day, a Bedouin happened to pass by. "Are you not so-and-so?" Hadhrat Abdullaah bin Umar ؓ asked. When the man confirmed that he was the person, Hadhrat Abdullaah bin Umar ؓ gave him the donkey saying, "Ride this away." He also handed him the turban saying, "Tie this to your head." One of his companions remarked, "May Allah forgive you! You have given him the donkey you rest upon as well as the turban you tie on your head?" Hadhrat Abdullaah bin Umar ؓ replied, "I have heard Rasulullaah ﷺ say, 'Indeed the best act of virtue is for a man to maintain good ties with those who were close to his father after his father's death.' This man's father was a close friend of (my father) Umar ؓ." (4)

Another narration adds that someone asked Hadhrat Abdullaah bin Umar ؓ, "Would (giving him) two Dirhams not suffice?" Hadhrat Abdullaah bin Umar ؓ replied, "Nabi ﷺ said, 'Care for your father's associates and do not

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.160).

(2) Tabraani. Haythami (Vol.8 Pg.160) has commented on the chain of narrators.

(3) Bazzaar. Haythami (Vol.8 Pg.161) has commented on the chain of narrators. Bukhaari has reported a similar narration in his Taareekh, as quoted in *Isaabah* (Vol.1 Pg.153). Ibn Mandah and Ibn Asaakir have also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.146).

(4) Abu Dawood, Tirmidhi, Muslim, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.169).

severe ties with them, otherwise Allaah shall extinguish your Noor." (1)

Treating Parents well after their Demise

Hadhrat Abu Usayd Saa'idi ﷺ narrates that someone once asked, "Rasulullaah ﷺ! Is there any good treatment that I may give to my parents after their demise?" Rasulullaah ﷺ replied, "Certainly. Make du'aa for them, seek Allaah's forgiveness for them, fulfil their promises, maintain the ties you have through them and honour their friends." (2)

Accepting the Invitation of a Muslim

The Incident of Hadhrat Abu Ayyoob Ansaari

ﷺ and Other Soldiers at Sea

Hadhrat Ziyaad bin An'am Afriqi reports that they were once at sea as soldiers during the Khilaafah of Hadhrat Mu'aawiyah ﷺ when their vessel joined up with that of Hadhrat Abu Ayyoob Ansaari ﷺ. When their lunch was served, they invited Hadhrat Abu Ayyoob ﷺ, who said, "You are inviting me when I am fasting. It is however, imperative for me to accept your invitation because I heard Rasulullaah ﷺ say, 'Six rights are incumbent for a Muslim to fulfil towards his fellow Muslim brother. Should he neglect one of them, he has neglected an compulsory right due to his brother. (These are) He should greet him when he meets him, he should accept his invitation, he should respond to his sneeze (by saying 'Yarhamu Kallaah'), he should visit him when he falls ill, he should attend his funeral and he should give him good advice when he asks for it.'" The narration continues further. (3)

Some Statements of the Sahabah ﷺ in this Regard

Hadhrat Humayd bin Nu'aym narrates that when Hadhrat Umar bin Khattaab ﷺ and Hadhrat Uthmaan bin Affaan ﷺ were once invited to a meal, they both accepted the invitation. As they were leaving, Hadhrat Umar ﷺ said to Hadhrat Uthmaan ﷺ, "Although I attended the meal, I wish that I had not." "Why is that?" Hadhrat Uthmaan ﷺ asked. Hadhrat Umar ﷺ replied, "Because I fear that it was hosted for show." (4)

When he was the Ameerul Mu'mineen, Hadhrat Uthmaan ﷺ was invited when Hadhrat Mughiera bin Shu'ba ﷺ got married. When Hadhrat Uthmaan ﷺ arrived, he said, "Although I am fasting, I wished to accept the invitation and to pray for blessings." (5)

Hadhrat Salmaan Faarsi ﷺ once said, "When your friend, neighbour or relative who works for the state gives you a gift or invites you for a meal, you should accept (even though you doubt the legality of his earnings). (If the earnings are actually illegal) This is something you will attain without any effort

(1) Bukhaari in his Adab (Pg.9).

(2) Abu Dawood.

(3) Bukhaari in his Adab (Pg.134).

(4) Ibn Mubaarak and Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.66).

(5) Ahmad in his *Zuhd*, as *Kanzul Ummaal* (Vol.5 Pg.66).

while the sin (of the unlawful earnings) will be his." (1)

Removing an Obstacle from the Path of a Muslim

The Incident of Hadhrat Ma'qal Muzani رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mu'aawiya bin Qurra رَضِيَ اللَّهُ عَنْهُ

Hadhrat Mu'aawiya bin Qurra رَضِيَ اللَّهُ عَنْهُ says, "I was once with Ma'qal Muzani رَضِيَ اللَّهُ عَنْهُ when he removed an obstacle from the road. When I later saw something else (on the road), I beat him to removing it. 'What made you do that, O son of my brother?' he enquired. I replied, 'I did something that I had seen you do.' He then remarked, 'You have done well, O son of my brother! I have heard Rasulullaah ﷺ say, 'Whoever removes an obstacle from the path of the Muslims shall have the rewards of a good deed recorded in his favour and whoever has even a single good deed accepted (by Allaah) shall enter Jannah.'" (2)

Responding to a Sneeze

The Guidance Rasulullaah ﷺ gave in this Regard

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that they were once sitting with Rasulullaah ﷺ when he sneezed. When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ responded by saying: (يَرْحَمُكَ اللَّهُ) ('Yar-Hamu Kallaah'), Rasulullaah ﷺ said:

“يَهْدِيكُمُ اللَّهُ وَيُصْلِحْ بَالَكُمْ”

"May Allaah guide you and set all your affairs right." (3)

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا reports that someone once sneezed in the presence of Rasulullaah ﷺ and then asked, "What should I say, O Rasulullaah ﷺ?" Rasulullaah ﷺ answered, "Say (الْحَمْدُ لِلَّهِ) ('Alhamdu Lillaah')." The other Sahabah رَضِيَ اللَّهُ عَنْهُمْ then asked, "What should we then say in response, O Rasulullaah ﷺ?" "You should say (يَرْحَمُكَ اللَّهُ) ('Yar-hamu Kallaah')," Rasulullaah ﷺ replied. The man then enquired further, "How should I then respond to them, O Rasulullaah ﷺ?" Rasulullaah ﷺ then told him that he should say:

“يَهْدِيكُمُ اللَّهُ وَيُصْلِحْ بَالَكُمْ”

"May Allaah guide you and set all your affairs right." (4)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ taught us to respond whenever someone sneezed." (5)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ also mentioned, "Rasulullaah ﷺ taught us that whenever anyone sneezed, he should say: (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) ('Alhamdu

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.66).

(2) Bukhaari in his *Adab* (Pg.87).

(3) Tabraani. Haythami (Vol.8 Pg.57) has commented on the chain of narrators.

(4) Ahmad and Abu Ya'la. Haythami (Vol.8 Pg.57) has commented on the chain of narrators. Ibn Jareer and Bayhaqi have reported a similar narration from Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, as quoted in *Kanzul Ummaal* (Vol.5 Pg.56).

(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.57).

Lillaahi Rabbil Aalameen'). When he says this, those with him should say, رَحِمَكَ اللَّهُ ('Yar-Hamu Kallaah'). When they then say this, he (the one who sneezed) should reply by saying: يَغْفِرُ اللَّهُ لِي وَكَفَى ('Yagh Firullaahu Li wa Lakum').⁽¹⁾ Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا reports that a person once sneezed next to Rasulullaah ﷺ's room and then said, اَلْحَمْدُ لِلَّهِ ('Alhamdu Lillaah'). To this, Rasulullaah ﷺ said, رَحِمَكَ اللَّهُ ('Yar-Hamu Kallaah'). Thereafter, another person also sneezed next to Rasulullaah ﷺ's room. This person said, اَلْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ('Alhamdu Lillaah Katheeran Tayyiban Mubaarakan Fee'). To this, Rasulullaah ﷺ responded by saying, "This man has superceded the other by nineteen stages."⁽²⁾

Rasulullaah ﷺ Prohibits Replying to the Sneeze of Someone who does not say اَلْحَمْدُ لِلَّهِ ('Alhamdu Lillaah')

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that when two persons sneezed in the presence of Rasulullaah ﷺ, he replied to the one and not to the other. When he was asked about this, he replied, "Whereas the one said اَلْحَمْدُ لِلَّهِ ('Alhamdu Lillaah'), the other did not."⁽³⁾

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that two persons once sneezed in front of Rasulullaah ﷺ, the one person belonging to a nobler social class than the other. When the nobler person sneezed, he failed to say اَلْحَمْدُ لِلَّهِ ('Alhamdu Lillaah'), because of which Rasulullaah ﷺ did not reply to his sneeze. When the other person sneezed, he said اَلْحَمْدُ لِلَّهِ ('Alhamdu Lillaah') and Rasulullaah ﷺ therefore replied to his sneeze. The nobleman then asked, "You did not reply when I sneezed before you, but replied when he sneezed?" Rasulullaah ﷺ replied, "He thought of Allaah when he sneezed so I thought of him. On the other hand, you forgot Allaah so I forgot you."⁽⁴⁾

The Incident of Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ with his Son and Wife

Hadhrat Abu Burdah رَضِيَ اللَّهُ عَنْهُ narrates, "I once went to (my father) Abu Moosa رَضِيَ اللَّهُ عَنْهُ when he was at the home of Ummu Fadhl bin Abbaas رَضِيَ اللَّهُ عَنْهَا.⁽⁵⁾ When I happened to sneeze, he did not reply to my sneeze but when she sneezed, he replied to her sneeze. I informed my mother about this and when he came to her, she took him to task saying, 'When my son sneezed, you did not reply to his sneeze but when that lady sneezed, you replied to her sneeze?!' Abu Moosa رَضِيَ اللَّهُ عَنْهُ replied, 'I have heard Rasulullaah ﷺ say, 'When any of you sneezes and

(1) Tabraani. Haythami (Vol.8 Pg.57) has commented on the chain of narrators.

(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.56).

(3) Bukhaari, Muslim, Abu Dawood and Tirmidhi, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.145).

(4) Ahmad and Tabraani. Haythami (Vol.8 Pg.58) has commented on Ahmad's chain of narrators. Bukhaari has also reported the narration in his *Adab* (Pg.136), as has Bayhaqi, Ibn Shaaheen and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.5 Pg.57).

(5) The lady was most probably Bint Fadhl bin Abaas رَضِيَ اللَّهُ عَنْهُ, one of Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ's wives.

then says (الْحَمْدُ لِلَّهِ) ' (Alhamdu Lillaah'), you should reply to his sneeze. You should however not reply to his sneeze, when he does not say (الْحَمْدُ لِلَّهِ) ('Alhamdu Lillaah'). Therefore, when my son sneezed and did not say (الْحَمْدُ لِلَّهِ) ('Alhamdu Lillaah'), I did not reply to his sneeze. On the other hand, when the lady sneezed, she said (الْحَمْدُ لِلَّهِ) ('Alhamdu Lillaah') and replied to her sneeze.' 'You have done well,' my mother nodded in approval.

The Practices of Hadhrat Abdullaah bin Umar رضي الله عنه and Hadhrat Abdullaah bin Abbaas رضي الله عنه in this Regard

Hadhrat Makhool Azdi reports that he was once with Hadhrat Abdullaah bin Umar رضي الله عنه in the Masjid when someone sneezed in the corner of the Masjid. To this, Hadhrat Abdullaah bin Umar رضي الله عنه said, (يَرْحَمُكَ اللَّهُ) " ('Yar-Hamu Kallaah') to you if you have said (الْحَمْدُ لِلَّهِ) ('Alhamdu Lillaah')." (1)

Hadhrat Naafi narrates that whenever anyone replied to the sneeze of Hadhrat Abdullaah bin Umar رضي الله عنه by saying ' ('Yar-Hamu Kallaah')', he would say:

“يَرْحَمُنَا اللَّهُ وَأَيَّاكُمْ وَعَفَّرَ لَنَا وَلَكُمْ”

"May Allaah shower us and you with His mercy and may He forgive us and you." (2)

Hadhrat Naafi also reports that when a man once sneezed in front of Hadhrat Abdullaah bin Umar رضي الله عنه and said (الْحَمْدُ لِلَّهِ) ('Alhamdu Lillaah'), Hadhrat Abdullaah bin Umar رضي الله عنه remarked, "You have acted in a very miserly fashion! Why did you not also sent salutations on Rasulullaah ﷺ (recite Durood) when you said (الْحَمْدُ لِلَّهِ) ('Alhamdu Lillaah')?" (3)

Hadhrat Dahhaak bin Qais Yashkari says, "When a man once sneezed in front of Hadhrat Abdullaah bin Umar رضي الله عنه and said (الْحَمْدُ لِلَّهِ) ('Alhamdu Lillaah'), Hadhrat Abdullaah bin Umar رضي الله عنه remarked, 'Why did you not complete it by sending salutations to Rasulullaah ﷺ (by reciting Durood and Salaam)?" (4)

Hadhrat Abu Jamara narrates that he once heard Hadhrat Abdullaah bin Abbaas رضي الله عنه reply to someone's sneeze by saying:

“عَافَانَا اللَّهُ وَأَيَّاكُمْ مِنَ النَّارِ يَرْحَمُكُمُ اللَّهُ”

"May Allaah shower us and you with His mercy and may He forgive us and you." (5)

Visiting the Ill and What to say to them

Rasulullaah ﷺ Visits Hadhrat Zaid bin Arqam رضي الله عنه and Hadhrat Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه

Hadhrat Zaid bin Arqam رضي الله عنه says, "Rasulullaah ﷺ once visited me when I

(1) Bukhaari in his Adab (Pg.136).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.57). Bukhaari has reported a similar narration in his Adab (Pg.136).

(3) Bayhaqi.

(4) *Kanzul Ummaal* (Vol.5 Pg.57).

(5) Bukhaari in his Adab (Pg.135).

was suffering from an eye infection." (1)

Hadhrat Sa'd bin Abi Waqqaas ﷺ says, "During the year in which the farewell Hajj was performed, Rasulullaah ﷺ visited me when I fell extremely ill. I then said to him, 'My illness has become extremely severe and I being a wealthy man have none besides my daughter to inherit from me. (Since a third will be sufficient for her) May I then donate two thirds of my wealth towards Sadaqah?' 'No,' replied Rasulullaah ﷺ. 'May I then donate half?' I asked. When Rasulullaah ﷺ again replied in the negative, I asked, 'Then how much?' Rasulullaah ﷺ replied, 'A third. And a third is also plenty. It is better for you to leave your heirs wealthy than to leave them destitute and stretching their arms out to people. Whenever you spend anything for the pleasure of Allaah, you will be rewarded for it, even for that (morsel of food) which you place in your wife's mouth.' I then said, 'O Rasulullaah ﷺ! Will I be left behind with my companions (to die here in Makkah while they return to Madinah)?' Rasulullaah ﷺ said, 'You will not be left behind. Every good deed you do will increase your status and your honour and while many nations will be greatly benefited by you, there will be others (the enemies of the Muslims) who will suffer at your hands.' (Rasulullaah ﷺ then prayed,) O Allaah! Allow the Hijrah of my companions to be completed and never let them turn back on their heels. (This du'aa I am making) especially for Sa'd bin Khawlah (Hadhrat Sa'd bin Abi Waqqaas ﷺ).'" Rasulullaah ﷺ felt pity for me that I should die in Makkah." (2)

Rasulullaah ﷺ Visits Hadhrat Jaabir ﷺ

Hadhrat Jaabir bin Abdullaah ﷺ says, "When I once fell ill, Rasulullaah ﷺ came with Hadhrat Abu Bakr ﷺ to visit me. They both arrived on foot but found me unconscious. Rasulullaah ﷺ then performed wudhu and sprinkled the wudhu water on me. I then recovered consciousness and when I saw Rasulullaah ﷺ there, I asked, 'O Rasulullaah ﷺ! What should I do with my wealth? How should I wrap up my estate?' Rasulullaah ﷺ gave no reply until the verses of inheritance were revealed." (3)

Rasulullaah ﷺ Visits Hadhrat Sa'd bin Ubaadah ﷺ

Hadhrat Usaama bin Zaid ﷺ reports that Rasulullaah ﷺ once mounted a donkey saddled with a carriage that was covered in shawl made in Fidak. Rasulullaah ﷺ then mounted Hadhrat Usaama ﷺ behind him and rode off to visit Hadhrat Sa'd bin Ubaadah ﷺ. Rasulullaah ﷺ then rode by a gathering in which Abdullaah bin Ubay bin Salool was present. Since this was before the Battle of Badr, Abdullaah bin Ubay had not yet expressed his (false) conversion to Islaam. The gathering included mostly of Muslims, Mushrikeen, idol-worshippers and Jews. Amongst them was also Hadhrat Abdullaah bin

(1) Jam'ul Fawaa'id (Vol.1 Pg.124).

(2) Bukhaari (Vol.1 Pg.173) and Muslim (Vol.2 Pg.39).

(3) Bukhaari in his Saheeh (Vol.2 Pg.843) and his Adab (Pg.75).

Rawaaha ﷺ. When the dust kicked up by the animal engulfed the gathering, Abdullaah bin Ubay covered his nose with his shawl saying, "Do not kick dust on us!"

Rasulullaah ﷺ then greeted, stopped and dismounted. He invited them towards Allaah and also recited the Qur'aan to them. Abdullaah bin Ubay responded by sneering, "Dear man! If what you say is the truth, there can be nothing better than it. However, do not disturb us with it in our gatherings. **Rather return to your home and address those of us who come to you.**"

Hadhrat Abdullaah bin Rawaaha ﷺ then said, "Do carry on, O Rasulullaah ﷺ! **Continue coming to us in our gatherings because we enjoy it.**" The Muslims, Mushrikeen and Jews then started hurling abuse at each other until matters reached such a head that they almost came to blows. All the time, Rasulullaah ﷺ continued calming them until they all fell still. Rasulullaah ﷺ then mounted his animal and when he entered the home of Hadhrat Sa'd bin Ubaadah ﷺ, he asked, "O Sa'd! Did you hear what Abu Hubaab just said?" Here Rasulullaah ﷺ was referring to Abdullah bin Ubay. Hadhrat Sa'd ﷺ said, "Forgive him, Rasulullaah ﷺ, and overlook what he said. Allaah has given you (the status and honour) He has granted you whereas (just before you arrived) the people of this city had unanimously decided to crown him and to make him their chief. This was however put off by the truth that Allaah sent with you and this has stuck in his throat. It is because of this (jealousy for you) that he is doing what you see." ⁽¹⁾

Rasulullaah ﷺ Visits a Bedouin

Hadhrat Abdullaah bin Abbaas ﷺ reports that Rasulullaah ﷺ once visited a villager. Whenever Rasulullaah ﷺ visited a sick person, he would say:

”لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ“

"Do not worry, this is a means of cleansing sins if Allaah wills"

Rasulullaah ﷺ therefore said this to the villager, who in turn said, "A means of cleansing sins?! Never! This fever has attacked an old man very viciously and will leave him only when he reaches the grave." Rasulullaah ﷺ said, "It will then be as you say." (The man then died of the condition). ⁽²⁾

Hadhrat Abu Bakr ﷺ and Hadhrat Bilaal ﷺ Fall Ill Upon Arrival in Madinah

Hadhrat Aa'isha ﷺ reports that when Rasulullaah ﷺ arrived in Madinah, both Hadhrat Abu Bakr ﷺ and Hadhrat Bilaal ﷺ suffered extreme fever. She went to them both and asked, "Dear father! How are you? O Bilaal! **How are you?**" When Hadhrat Abu Bakr ﷺ's fever rose, he recited some couplets which meant:

"Every person is given greetings of good morning to you"

(1) Bukhaari (Vol.2 Pg.845).

(2) Bukhaari (Vol.2 Pg.855).

whereas death is closer than the straps of his shoe"

Whenever Hadhrat Bilaal ؓ's fever came down, he would think of Makkah and say the following couplet which meant:

*"If only I knew whether a single night I could pass
in a valley (in Makkah) surrounded by Idhkhair and Jaleel grass
If only the waters of Majinna⁽¹⁾ I could one day attain
Or would I ever see Shaama and Tufayl⁽²⁾ ever again"*

Hadhrat Aa'isha ؓ says that when she reported the condition to Rasulullaah ﷺ, he made the following du'aa: "O Allaah! Make Madinah even more beloved to us than Makkah. O Allaah! Make Madinah a place of good health, bless us in its Mudd and Saa⁽³⁾ and transfer its epidemic to Juhfa."⁽⁴⁾

A Collection of Good Traits in Hadhrat Abu Bakr Siddeeq ؓ

Hadhrat Abu Hurayrah ؓ reports that Rasulullaah ﷺ once asked which of them had started the day by **fasting**. When Hadhrat Abu Bakr ؓ replied that he had, Rasulullaah ﷺ asked which of them had **visited a sick person** that day. When Hadhrat Abu Bakr ؓ again replied that he had done so, Rasulullaah ﷺ asked which of them had **followed a funeral procession** that day. Again it was Hadhrat Abu Bakr ؓ who replied that he had done so. Rasulullaah ﷺ then asked who had **fed a poor person** that day. This time again it was Hadhrat Abu Bakr ؓ who replied that he had done so. Rasulullaah ﷺ then said that the person who carries out all these deeds on one day will certainly enter Jannah.⁽⁵⁾

Hadhrat Abu Moosa Ash'ari ؓ Visits Hadhrat Hasan bin Ali ؓ

Hadhrat Abdullaah bin Naafi narrates that when Hadhrat Abu Moosa Ash'ari ؓ once visited an ailing Hadhrat Hasan bin Ali ؓ, Hadhrat Ali ؓ said, "Take note that when a Muslim visits his ailing Muslim brother in the morning, seventy thousand angels visit with him, all the time praying for his forgiveness until the evening. In addition to this, a garden is prepared for him in Jannah. When a Muslim visits his ailing Muslim brother in the evening, seventy thousand angels accompany him, praying for his forgiveness until the following morning and in addition to this, a garden is prepared for him in Jannah."⁽⁶⁾

Another narration states that when Hadhrat Abu Moosa Ash'ari ؓ visited Hadhrat Hasan ؓ, Hadhrat Ali ؓ asked, "Have you come to visit him

(1) A place near Makkah where water was plentiful and good.

(2) Two mountains near Makkah.

(3) These were units of weight and measurement used during those times.

(4) Bukhari (Vol.2 Pg.844).

(5) Bukhaari in his Adab (Pg.75).

(6) Ibn Jareer and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.50). Abu Dawood has reported a similar narration. Several others have reported the narration with Hadhrat Ali ؓ quoting directly from Rasulullaah ﷺ.

because he is ill or for another reason?" When Hadhrat Abu Moosa رَضِيَ اللَّهُ عَنْهُ confirmed that it was because he was ill, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "Take note that when a Muslim visits his ailing Muslim brother..." The rest of the narration is as it appears above. ⁽¹⁾

Hadhrat Abu Faakhitanarrates that when Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ visited Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ came in and asked, "Have you come to visit him because he is ill or for another reason?" "O Ameerul Mu'mineen!" Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ replied, "It is not for another reason. I have come to visit him because he is ill." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then said, "I have heard Rasulullaah ﷺ say, 'When a Muslim visits his ailing Muslim brother, seventy thousand angels pray from the morning until the evening for Allaah's mercy to be showered on him. In addition to this, a 'Khareef' is prepared for him in Jannah.'" When the narrators asked him what a 'Khareef' was, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied that it was a stream by which date palms are irrigated. ⁽²⁾

Hadhrat Amr bin Hurayth رَضِيَ اللَّهُ عَنْهُ Visits Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Yasaar reports that when Hadhrat Amr bin Hurayth رَضِيَ اللَّهُ عَنْهُ visited an ailing Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ asked, "You are visiting (my son) Hasan when your heart harbours what is does (an opinion that opposes mine)?" Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ replied, "You are not my Rabb to turn my heart in the direction you desire (it is Allaah Who has placed in my heart an opinion that opposes yours)." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then said, "Remember that this (difference of opinion) does not prevent us from telling you what would benefit you. I have heard Rasulullaah ﷺ say, 'When a Muslim visits his ailing Muslim brother Allaah deputes seventy thousand angels to pray for Allaah's mercy to be showered on him from whichever hour of the morning it may be until the evening or whichever hour of the evening it may be until the morning.'" ⁽³⁾

What Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ Said to a Sick Man in Kindah

Hadhrat Sa'eed reports that he was once with Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ when he visited a sick man in the Kindah district (of Kufa). When he entered the house, Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ said to him, "Glad tidings to you because Allaah has made the illness of a Mu'min a means for him to attain Allaah's forgiveness and pleasure. As for the illness of a sinner, it is like a camel whose owner had tied it up and then released it without it knowing why it was tied up nor why it was released." ⁽⁴⁾

(1) Ahmad (Vol.1 Pg.121).

(2) Ahmad (Vol.1 Pg.91).

(3) Ahmad (Vol.1 Pg.97), reporting from reliable sources as confirmed by Haythami (Vol.3 Pg.31). Bazaar has reported a similar narration.

(4) Bukhaari in his Adab (Pg.72).

Hadhrat Sa'eed bin Wahab reports that he once accompanied Hadhrat Salmaan ﷺ on a visit to a sick friend of his from the Kindah tribe. when they entered the house, Hadhrat Salmaan ﷺ said to the man, "Allaah sometimes tries His Mu'min servant with illness and then cures him, thereby making the illness a means of forgiveness for his past and a means of attaining His pleasure in future. At the same time, Allaah Whose name is so exalted, also tries His sinful servant with illness and then cures him. In this case however, he is merely like a camel whose owner had tied him up and then released him. When they tie him up, he has no idea why he is being tied up and when they release him, he has no idea why he is being released." (1)

What Hadhrat Abdullaah bin Umar ﷺ said to a Sick Person and what Hadhrat Abdullaah bin Mas'ood ﷺ said to Someone who was with a Sick Person

Hadhrat Naafi reports that whenever Hadhrat Abdullaah bin Umar ﷺ came to a sick person, he would ask how the person was and whenever he left, he would say, "May Allaah give you the best." He would say nothing more than this. (2)

Hadhrat Abdullaah bin Abu Hudhayl reports that Hadhrat Abdullaah bin Mas'ood ﷺ once visited a sick person along with several other men. There happened to be a lady in the house and when one of the men started looking at her, Hadhrat Abdullaah bin Mas'ood ﷺ remarked, "It would be better for you if your eye had to burst!" (3)

What Rasulullaah ﷺ Would Say to a Sick Person and do For him

Hadhrat Abdullaah bin Abbaas ﷺ reports that when Rasulullaah ﷺ visited a sick person, he would sit by the person's head and recite the following du'aa seven times:

”أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ“

"I implore the Majestic Allaah, Rabb of the Majestic Throne to cure you"

Thereafter, the person would be cured if it was not yet the time for his death. (4)

Hadhrat Ali ﷺ narrates that whenever Rasulullaah ﷺ visited a sick person, he would say:

”أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ“

"O Rabb of mankind, remove the difficulty. You grant a cure for only

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.206).

(2) Bukhaari in his *Adab* (Pg.78).

(3) Bukhaari in his *Adab* (Pg.78).

(4) Bukhaari in his *Adab* (Pg.79).

You can cure. There is none who can cure but You." (1)

Another narration adds the words:

“لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا”

"There is no cure like Your cure. Grant a cure that does not leave out any illness." (2)

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ also reports that whenever Rasulullaah ﷺ visited a sick person, he would place his right hand on the person's right cheek and say:

“لَا بُأْسَ أَذْهَبِ الْبُأْسَ رَبَّ النَّاسِ أَشْفِ أَنْتَ الشَّافِي لَا يَكْشِفُ الضُّرَّ إِلَّا أَنْتَ”

"O Rabb of mankind, remove the difficulty. You grant a cure for only You can cure. There is none but You who can remove ailments." (3)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ visited a sick person, he would say:

“أَذْهَبِ الْبُأْسَ رَبَّ النَّاسِ وَأَشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ شِفَاءً لَا يُغَادِرُ سَقَمًا”

"O Rabb of mankind, remove the difficulty. You grant a cure for only You can cure. There is none who can cure but You. Grant a cure that does not leave out any illness." (4)

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا reports that when Rasulullaah ﷺ visited a sick person, he would place his hand on the part of the person's body that was in pain and then say: (5)

“بِسْمِ اللَّهِ لَا بُأْسَ”

Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ says that Rasulullaah ﷺ one visited him when he was ill. As Rasulullaah ﷺ prepared to leave, he addressed Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ saying:

“كَشَفَ اللَّهُ ضُرَّكَ وَغَفَرَ ذَنْبَكَ وَعَافَاكَ فِي دِينِكَ وَجَسَدِكَ إِلَى أَجَلِكَ”

"May Allaah alleviate your difficulty, forgive your sins and grant you well being in your Deen and your body until the day you die." (6)

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا reports that whenever Rasulullaah ﷺ went to see a sick person or whenever a sick person was brought to him, he would say:

“أَذْهَبِ الْبُأْسَ رَبَّ النَّاسِ وَأَشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ شِفَاءً لَا يُغَادِرُ سَقَمًا”

"O Rabb of mankind, remove the difficulty. You grant a cure for only You can cure. There is no cure like Your cure. Grant a cure that does not leave out any illness." (7)

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا also says that Rasulullaah ﷺ used these words when making du'aa for Allaah's protection. She further narrates that when Rasulullaah

(1) Ibn Abi Shaybah, Ahmad, Tirmidhi and Dowraqi.

(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.50).

(3) Ibn Mardway and Abu Ali Haddaad in his Mu'jam.

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).

(5) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.299).

(6) Tabraani in his *Kabeer*. Haythami (Vol.2 Pg 299) has commented on the chain of narrators.

(7) Bukhaari (Vol.2 Pg.847).

ﷺ's illness became severe when he was on his deathbed, she took his hand and passed it over his body while reciting these same words to secure Allaah's protection. Rasulullaah ﷺ then pulled his hand away and said:

“اللَّهُمَّ اغْفِرْ لِي وَالْحَقِّنِي بِالرَّقِيقِ”

"O Allaah, forgive me and let me meet the (Highest) Friend (Allaah)"

These were the last words that Hadhrat Aa'isha ؓ heard Rasulullaah ﷺ say.⁽¹⁾

Requesting Permission to Enter

The Narration of Hadhrat Anas ؓ About Rasulullaah ﷺ Greeting Thrice

Hadhrat Anas ؓ reports that when Rasulullaah ﷺ greeted with Salaam (to seek permission to enter a home), he did so thrice⁽²⁾ and when he spoke (something of great importance), he would repeat it thrice.⁽³⁾

The Incident of Rasulullaah ﷺ with Hadhrat Sa'd bin Ubaadah ؓ

Hadhrat Qais bin Sa'd ؓ narrates, 'Rasulullaah ﷺ once visited us at our home and greeted with the words: 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ'. Although my father (Hadhrat Sa'd bin Ubaadah ؓ) replied by saying, 'وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ', he did so in a voice that was not audible to Rasulullaah ﷺ. 'Are you not going to allow Rasulullaah ﷺ in?' I asked. My father replied, 'Allow Rasulullaah ﷺ to make Salaam to us many times (so that it may be a prayer for us).' When Rasulullaah ﷺ again greeted with the words: 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ', my father again replied in a voice that was inaudible to Rasulullaah ﷺ. Thereafter, Rasulullaah ﷺ repeated the greeting and then turned to leave (thinking that no one was at home). My father ran after him saying, 'I heard you each time you greeted and I had replied in a voice that you could not hear so that I could get more of your Salaams (because Salaam is a du'aa for peace and blessings).' Rasulullaah ﷺ then accompanied my father home where he had some water brought for Rasulullaah ﷺ. After Rasulullaah ﷺ had taken a bath, Hadhrat Sa'd ؓ gave him a shawl to wear that was dyed in saffron or in Waras (a fragrant grass). Rasulullaah ﷺ then raised his hands and made du'aa saying, 'O Allaah! Shower Your special mercy and compassion on the family of Sa'd.' Rasulullaah ﷺ then partook of the food. When Rasulullaah ﷺ intended to leave, Hadhrat Sa'd ؓ gave him a donkey that was prepared with a fine shawl draped over it. 'O Qais,' Hadhrat Sa'd ؓ called out, 'Go with Rasulullaah ﷺ.' I then accompanied Rasulullaah ﷺ. When Rasulullaah ﷺ beckoned me to ride with him, I declined the offer (out of respect for him).

(1) Ibn Sa'd (Vol.2 Pg.14).

(2) This could also mean that Rasulullaah ﷺ greeted once when first seeking permission to enter, thereafter a second time when entering and finally a third time when leaving.

(3) Bukhaari (Vol.2 Pg.923).

Rasulullaah ﷺ then said, 'You may either ride with me or go back.' I therefore went back." (1)

The Incident of a man Who Sought Permission to Enter without first Greeting

Hadhrat Rib'ee bin Hiraash رَضِيَ اللَّهُ عَنْهُ narrates from a man from the Banu Aamir tribe who once came to Rasulullaah ﷺ and asked, "May I come in?" Rasulullaah ﷺ said to a slave girl, "Go outside and tell him that he should say, 'السَّلَامُ عَلَيْكُمْ' (As Salaamu Alaykum). May I come in?" he has certainly not done well in his asking permission to enter." The man however overheard this before the girl could come to him and said, 'السَّلَامُ عَلَيْكُمْ' (As Salaamu Alaykum). May I come in?" Rasulullaah ﷺ responded by saying, "وَعَلَيْكَ" (Wa Alayk). You may now come in." The Hadith continues further. (2)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Seek Permission to see Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once came to see Rasulullaah ﷺ in his upper storey room saying, "السَّلَامُ عَلَيْكَ" (As Salaamu Alayka) O Rasulullaah ﷺ! "السَّلَامُ عَلَيْكُمْ" (As Salaamu Alaykum). May Umar come in?" (3)

Another narration (4) from Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ states that he said:

"السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ"

He then continued saying, "السَّلَامُ عَلَيْكُمْ" (As Salaamu Alaykum). Can Umar come in?" In another narration (5), Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ says that Rasulullaah ﷺ granted him permission to enter after he had asked thrice.

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that when they once came to Rasulullaah ﷺ after he had sent for them, they first sought permission to enter. (6)

Hadhrat Safeenah رَضِيَ اللَّهُ عَنْهَا narrates that he was once with Rasulullaah ﷺ when Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ arrived, wanting to enter the room. As he knocked very lightly at the door, Rasulullaah ﷺ gave the instruction for the door to be opened for him. (7)

Rasulullaah ﷺ Forbids Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ from Seeking Permission to Enter while Standing Directly in Front of the Door

Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ reports that he once sought permission to

(1) Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.143).

(2) Bukhaari in his Adab (Pg.158) and Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.143).

(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.44).

(4) Abu Dawood, Nasa'ee, Khateeb and Tirmidhi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).

(5) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).

(6) Abu Ya'la. Haythami (Vol.8 Pg.45) has commented on the chain of narrators.

(7) Tabraani. Haythami (Vol.8 Pg.45) has commented on the chain of narrators.

enter while standing directly in front of the door. Rasulullaah ﷺ advised him saying, "Never seek permission to enter while standing directly in front of the door." In another narration, Hadhrat Sa'd bin Ubaadah ؓ says, "I once came to Rasulullaah ﷺ while he was in his room. I then sought permission to enter while standing directly in front of the door. Rasulullaah ﷺ then gestured to me to move to the side. (I then did so and again) I sought permission to enter and (after being granted permission) Rasulullaah ﷺ said, "Seeking permission to enter is done only for (the purpose of safeguarding) the sight (from seeing what one ought not to see. This objective will therefore be defeated if one stands directly in front of the door in a manner that one can see inside the house)." (1)

Rasulullaah ﷺ Rebukes a Man who Looked Inside his Room

Hadhrat Anas bin Maalik ؓ reports, "A man was once peeping inside one of Rasulullaah ﷺ's rooms when (seeing him) Rasulullaah ﷺ stood up and headed towards him with an arrowhead in his hand. I can still picture Rasulullaah ﷺ appearing as if he was looking for an opportunity to thrust the arrowhead at the man." (2)

Hadhrat Sahl bin Sa'd Saa'idi ؓ narrates that a man was once peeping through a hole in the door of Rasulullaah ﷺ's room while Rasulullaah ﷺ was scratching his head with a comb. When Rasulullaah ﷺ saw him, Rasulullaah ﷺ said, "Had I known that you had been looking at me, I would thrust this comb into your eyes. Seeking permission to enter is done only for (the purpose of safeguarding) the sight (from seeing what one ought not to see. This objective will therefore be defeated by peeping into a person's room)." (3)

The Incident of Hadhrat Abu Moosa Ash'ari ؓ when Hadhrat Umar ؓ did not Granted him Permission to Enter after Thrice Seeking Permission

Hadhrat Abu Sa'eed Khudri ؓ reports, "I was once sitting in a gathering of the Ansaar when Abu Moosa ؓ came looking extremely flustered. He explained, 'I thrice sought permission to see Umar ؓ without being granted permission. When I therefore left, he (called for me and) asked me what prevented me from entering. I said, 'When I received no reply after thrice seeking permission, I left because Rasulullaah ﷺ said, 'When any of you receives no reply after thrice seeking permission, he should leave.' Umar ؓ then demanded, 'By Allaah! You will have to produce a witness to this. Did any of you hear this from Rasulullaah ﷺ?'"

Hadhrat Ubay bin Ka'b ؓ said, "By Allaah! (Because we have all heard it) It

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.44).

(2) Bukhaari (Vol.2 Pg.922).

(3) Bukhaari (Vol.2 Pg.1020).

shall be the youngest amongst us who will go with you (to attest to this Hadith)." Hadhrat Abu Sa'eed Khudri ﷺ continues, "Since I was the youngest, I went with him and informed Umar ﷺ that Nabi ﷺ had stated these words." (1) Another narration (2) adds that Hadhrat Umar ﷺ then said, "This instruction of Rasulullaah ﷺ was unknown to me. Trade in the marketplace had distracted me (from spending more time with Rasulullaah ﷺ to learn more)." Hadhrat Abu Moosa Ash'ari ﷺ says, "It once occurred that I thrice sought permission to see Umar ﷺ without being granted permission. When I therefore left, he called me back and asked, 'O servant of Allaah! Were you so much in a hurry that you could not stand waiting at my door? Remember that in a like manner, people will also be too much in hurry to remain standing at your door.' I replied, 'But I went away only because you did not grant me permission to enter after I had thrice asked permission to enter.' He then asked, 'Did you or did you not hear this from Rasulullaah ﷺ? If you do not produce a witness to this, I shall make you an example for others to learn from.'

'I then left and approached a group of Ansaar sitting in the Masjid. When I asked them about this Hadith, they asked, 'Can anyone have any doubts about this?' I then informed them about what Hadhrat Umar ﷺ had demanded. To this, they said, 'By Allaah! (Because we have all heard it) It shall be the youngest amongst us who will go with you (to attest to this Hadith).' Abu Sa'eed Khudri ﷺ or Abu Mas'ood then accompanied me to Hadhrat Umar ﷺ and said to him, 'We once went with Rasulullaah ﷺ to see Sa'd bin Ubaadah ﷺ. When we reached the house, Rasulullaah ﷺ greeted but received no reply. He then greeted a second and a third time again without any reply. Rasulullaah ﷺ then returned saying, 'We have fulfilled our duty.' Sa'd ﷺ then (came running behind and) caught up with Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! I swear by the Being Who has sent you with the truth that I heard you each time you greeted and I had replied in a voice that you could not hear because I wished to get more of your Salaams (du'aas for peace) for myself and my family.'" (Hadhrat Umar ﷺ was satisfied with this testimony to which) Hadhrat Abu Moosa Ash'ari ﷺ asked, "By Allaah! I have been totally trustworthy in my narration of the Ahadeeth of Rasulullaah ﷺ." "Indeed," confirmed Hadhrat Umar ﷺ, "(I did not think that you would be untruthful) however, I only wished to have the matter corroborated." (3)

Some Incidents of the Sahabah ﷺ Concerning Seeking Permission

Hadhrat Aamir bin Abdullaah reports that a slave girl of his once accompanied the daughter of Hadhrat Zubayr ﷺ to see Hadhrat Umar ﷺ. "May I come in?" she asked (at the door). When Hadhrat Umar ﷺ refused permission, she went back. Hadhrat Umar ﷺ then sent someone after her

(1) Bukhaari (Vol.2 Pg.923).

(2) Bukhaari (Vol.2 Pg.1092).

(3) Bukhaari in his Adab (Pg.157).

with the message that she ought to say, "السَّلَامُ عَلَيْكُمْ" (As Salaamu Alaykum). May I come in?" (1)

Hadhrat Aslam reports, "Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's instructions to me were, 'O Aslam! Stand guard at my door but never accept anything from anyone.' When he one day saw me wearing new clothing, he enquired where I had gotten it from. '(Your son) Ubaydullaah bin Umar رَضِيَ اللَّهُ عَنْهُ gave it to me,' I replied. To this, he said, 'You may take from Ubaydullaah but from no one else.' Standing at the door one day, Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ came and asked permission to enter. When I told him that the Ameerul Mu'mineen was busy at that moment, he lifted his hand and hit me so hard behind my head that I let out a scream. I then went in to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ who asked me what the matter was. I informed him that Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ had hit me and narrated the entire episode to him. 'By Allaah!' Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ exclaimed, 'I shall see to Zubayr. Send him in.' When I let Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ in, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, 'Why did you hit the slave?' Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ replied by saying, 'He was going to prevent us from seeing you.' 'Has he ever before refused you permission to enter my door?' Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ enquired. When Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ replied in the negative, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, 'Then when he tells you to be patient because the Ameerul Mu'mineen is busy at the moment, then do so and excuse me. By Allaah! When an animal is mauled (by one), all the other animals eat him up (if you start hitting him, so will others).'" (2)

Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once sought permission to see him at a time when his head happened to be in the hands of his slave girl who was busy combing his hair. He granted Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ permission to enter and then quickly pulled his head away from her. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Leave her to comb your hair." Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ said, "O Ameerul Mu'mineen! Had you sent for me, I would have come to you." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's reply was, "It was I who is in need (and I shall therefore have to come to you)." (3)

Another narration states that when some people requested permission to see Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ after the Fajr salaah, he allowed them in. **He then veiled his wife with a shawl saying, "I did not want to keep you waiting (any longer by taking more time in sending her out)."** (4)

Hadhrat Moosa bin Talha رَضِيَ اللَّهُ عَنْهُ says, "I once went with my father to my mother. When he entered the room and I followed him in, he struck me so forcefully on the chest that I fell on my buttocks. He then said, 'Do you enter without permission?'" (5)

Hadhrat Muslim bin Nadheer narrates that a man was already peeping in (the house) when he asked Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ permission to enter. Hadhrat

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).

(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).

(3) Bukhaari in his *Adab* (Pg.189).

(4) Tabraani. Haythami (Vol.8 Pg.46) has commented on the chain of narrators.

(5) Bukhaari in his *Adab* (Pg.155), reporting from reliable sources as confirmed by Haafidh in his *Fat'hul Baari* (Vol.11 Pg.20).

Hudhayfah رَضِيَ اللَّهُ عَنْهُ remarked, "Well! Your eyes have already entered and all that remains now is your buttocks!" The man then asked, "Should I seek permission to enter even from my mother?" Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ replied, "If you do not, you would see something that you would not at all like to see." (1)

Hadhrat Suwayd Abdi says, "We once sat at the door of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, waiting for permission to enter. When he delayed in granting us permission, I went up to the door of one of his rooms and peeped inside. He noticed this and when he did grant us permission to enter and we were seated, he asked, 'Which of you was peeping into my room just now?' When I admitted that it was I, he asked, 'For what reason did you deem it acceptable to peep into my room?' 'When you delayed in calling us,' I explained, 'I happened to look in without the express intention of doing so.' The others then questioned him about several things, after which I asked, 'O Abu Abdur Rahmaan! What do you say about Jihaad?' He replied, "Whoever wages Jihaad does so for his own benefit." (2)

Loving a Muslim for the Pleasure of Allaah

Rasulullaah ﷺ Asks About the Strongest Link of Islaam

Hadhrat Baraa bin Aazib رَضِيَ اللَّهُ عَنْهُ reports that they were once sitting with Rasulullaah ﷺ when Rasulullaah ﷺ posed the question, "Which is the strongest link of Islaam?" When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ replied that it was salaah, Rasulullaah ﷺ remarked, "Salaah is most excellent, but it is not this." "Then the fasts of Ramadhaan," said the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. "They are most excellent," replied Rasulullaah ﷺ, "but it is not this." Jihaad was the next choice of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. However, Rasulullaah ﷺ responded by saying, "Jihaad is most excellent, but it is not this. Indeed the strongest link of Imaan is to love for Allaah and to hate for Allaah." (3)

Another narration from Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ states that Rasulullaah ﷺ once came to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and asked, "Do you know which deeds Allaah loves most?" Whereas someone mentioned that they were salaah and zakaah, another stated that it must be jihaad. Rasulullaah ﷺ however stated, "Verily the deeds that Allaah loves most is to love for Allaah and to hate for Allaah." (4)

Rasulullaah ﷺ has Love for People of Taqwa and for Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "Rasulullaah ﷺ loved people who possessed Taqwa." (5)

(1) Bukhaari in his Adab (Pg.159).

(2) Ahmad. Haythami (Vol.8 Pg.44) has commented on the chain of narrators.

(3) Ahmad.

(4) Ahmad and Abu Dawood, as quoted in *Majma'uz Zawaa'id* (Vol.1 Pg.90).

(5) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.274).

Hadhrat Uthmaan bin Abil Aas رَضِيَ اللَّهُ عَنْهُ says, "There were two men whom Rasulullaah ﷺ liked very much until the day he passed away. They were Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ and Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ." (1)

Hadhrat Hasan narrates that Rasulullaah ﷺ dispatched expeditions of Sahabah رَضِيَ اللَّهُ عَنْهُمْ under the command of Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ. Someone therefore said to him, "Rasulullaah ﷺ used to appoint you as commander, kept you close to him and liked you very much." To this, Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ remarked, "Although Rasulullaah ﷺ used to appoint me as commander, I do not know whether it was because he was merely pacifying my heart or because he really liked me. I can however show you two men whom Rasulullaah ﷺ liked very much until the day he passed away. They were Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ and Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ." (2) Another narration adds that the people then remarked, "By Allaah! That (Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ) was the very man whom you people killed during the Battle of Siffeen!" "True," Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ admitted, "By Allaah! We were responsible for killing him." (3)

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ Ask Rasulullaah ﷺ Which of His Family he Liked Most

Hadhrat Usaamah bin Zaid رَضِيَ اللَّهُ عَنْهُ narrates, "I was once sitting (at Rasulullaah ﷺ's door) when Ali رَضِيَ اللَّهُ عَنْهُ and Abbaas رَضِيَ اللَّهُ عَنْهُ arrived to see Rasulullaah ﷺ. 'O Usaamah!' they called out, 'Do request permission from Rasulullaah ﷺ to see us.' I said, 'O Rasulullaah ﷺ! Ali and Abbaas are requesting permission to see you.' 'Do you know what brings them?' Rasulullaah ﷺ asked. When I replied that I did not know, Rasulullaah ﷺ said, 'But I know. Let them in.' The two men then entered and asked, 'O Rasulullaah ﷺ! We have come to ask you which of your family members you like best. 'My daughter Faatimah,' was the reply. 'But we are not asking you about your immediate family," they entreated. Rasulullaah ﷺ therefore said, 'Then the one I like most is he one on whom Allaah had bestowed His grace and on whom I had bestowed my grace, Usaamah bin Zaid.' (4) 'Who then after him?' they enquired further. Rasulullaah ﷺ replied, 'Then it is Ali bin Abi Taalib.' 'O Rasulullaah ﷺ!' Abbaas رَضِيَ اللَّهُ عَنْهُ exclaimed, 'You have placed (me) your uncle in the last position.' To this Rasulullaah ﷺ remarked, 'Ali beat you to making Hijrah.'" (5)

(1) Ibn Asaakir.

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.238).

(3) Ibn Sa'd (Vol.3 Pg.188).

(4) Here Rasulullaah ﷺ was most probably referring to Hadhrat Zaid bin Haaritha رَضِيَ اللَّهُ عَنْهُ, the father of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ because the description fits him according to a verse of the Qur'aan in which Allaah says, "When you (O Rasulullaah ﷺ) said to the one on whom Allaah had bestowed His grace (by guiding him to Islaam), and on whom you had bestowed your grace (by teaching and raising him, referring to Zaid bin Haaritha رَضِيَ اللَّهُ عَنْهُ) ..." {Surah Ahzaab, verse 37}

(5) Tayalisi, Tirmidhi, Rooyaani, Baghawi, Tabraani and Haakim, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.136).

Rasulullaah ﷺ's Love for Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ

Hadhrt Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ was once asked, "O Rasulullaah ﷺ! Whom do you love most?" "Aa'isha," came the reply. "And from amongst the men?" the question came. Rasulullaah ﷺ said, "Abu Bakr." "Whom then?" was the next question. "Then it is Abu Ubaydah," said Rasulullaah ﷺ. (1)
Hadhrt Amr رَضِيَ اللَّهُ عَنْهُ narrates that he once asked, "O Rasulullaah ﷺ! Which person do you love most?" When Rasulullaah ﷺ replied that it was Hadhrt Aa'isha رَضِيَ اللَّهُ عَنْهَا that he loved most, Hadhrt Amr رَضِيَ اللَّهُ عَنْهُ said, "I am asking about men." "Her father (Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ)," was the reply. (2)

Rasulullaah ﷺ Tells the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Inform the Person they Liked Solely for the Pleasure of Allaah that they Liked him

Hadhrt Anas رَضِيَ اللَّهُ عَنْهُ narrates that a Sahabi رَضِيَ اللَّهُ عَنْهُ was once sitting with Rasulullaah ﷺ when another passed by. "O Rasulullaah ﷺ!" the Sahabi رَضِيَ اللَّهُ عَنْهُ said, "I really like that man." "Have you informed him about it?" Rasulullaah ﷺ enquired. When the Sahabi رَضِيَ اللَّهُ عَنْهُ replied that he had not, Rasulullaah ﷺ told him to do so. The Sahabi رَضِيَ اللَّهُ عَنْهُ then met the man and said to him, "I like you for the pleasure of Allaah." The other responded by saying:

"أَحَبُّكَ الَّذِي أَحْبَبْتَنِي لَهُ"

"May the One (Allaah) for Whose pleasure you like me, also like you." (3)

Hadhrt Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ says, "I was once sitting with Rasulullaah ﷺ when a man arrived. He greeted Rasulullaah ﷺ and then left. I then said to Rasulullaah ﷺ, 'O Rasulullaah ﷺ! I really like that man.' 'Have you informed him about it?' Rasulullaah ﷺ enquired. When I replied that I had not, Rasulullaah ﷺ said, 'Then inform your brother about it.' I then went up to him, greeted him and holding his shoulder, I said, 'By Allaah! I like you only for the pleasure of Allaah.' He responded by echoing, 'I too like you for the pleasure of Allaah.' I then said, 'Had Rasulullaah ﷺ not instructed me to do this, I would never have done so.' (4)

Miscellaneous Incidents of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Concerning their Love for Each Other

Hadhrt Abdullaah bin Sarjas رَضِيَ اللَّهُ عَنْهُ reports that he once said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! I really like Abu Dharr." "Have you informed him about it?" Rasulullaah ﷺ enquired. When Hadhrt Abdullaah رَضِيَ اللَّهُ عَنْهُ replied

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.351).

(2) Ibn Sa'd (Vol.8 Pg.67).

(3) Abu Dawood, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.147). Ibn Asaakir, Ibn Najjaar and Abu Nu'aym have also reported a similar narration.

(4) Tabraani in his *Kabeer* and *Awsat*. Haythami (Vol.10 Pg.282) has commented on the chain of narrators.

that he had not, Rasulullaah ﷺ told him to do so. He then met Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ and said to him, "I like you for the pleasure of Allaah." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ responded by saying:

”أَحَبُّكَ الَّذِي أَحْبَبْتَنِي لَهُ“

"May the One (Allaah) for Whose pleasure you like me, also like you."

When Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ reported back to Rasulullaah ﷺ, Rasulullaah ﷺ said, "Remember that even in mentioning this lies tremendous rewards." (1)

Hadhrat Mujaahid narrates that when a man passed by him, Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ remarked, "That man likes me a lot." "How do you know that, O Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ?" the people enquired. Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ replied, "Because I like him very much." (2)

Hadhrat Mujaahid also reports that a Sahabi رَضِيَ اللَّهُ عَنْهُ once held him by his shoulders from the back and said, "You should know that I like you a lot." To this, Hadhrat Mujaahid replied:

”أَحَبُّكَ الَّذِي أَحْبَبْتَنِي لَهُ“

"May the One (Allaah) for Whose pleasure you like me, also like you."

The Sahabi رَضِيَ اللَّهُ عَنْهُ then continued, "Rasulullaah ﷺ said, 'When someone likes another person, he should inform him about it.' Had Rasulullaah ﷺ not said this, I would have never informed you." He then proceeded to propose a marriage to Hadhrat Mujaahid saying, "I have a daughter (I wish you would marry. She is blessed with the most excellent qualities but I have to make matters plain to you and (inform you that) She is blind in one eye." (3)

Hadhrat Mujaahid reports that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ once said, "Love for Allaah's pleasure, hate for Allaah's pleasure, make friends for Allaah's pleasure and make enemies for Allaah's pleasure because it is only by this that a person attains *Wilaayah* (friendship with Allaah). Even though a person may perform salaah in abundance and fast very often, he will never taste true Imaan until he does this. However, (it is sad to note that) bonds between people are now being forged only for worldly motives." (4)

Severing Ties with a Muslim

The Incident of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Auf who was the son of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا's uterine brother Hadhrat Tufayl reports that Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا was once informed that when she gave away or sold something, (her nephew) Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ remarked, "By Allaah! Aa'isha رَضِيَ اللَّهُ عَنْهَا will have to stop (being so open-handed) or I shall have to restrict her (allowance)." "Did he really say this?"

(1) Tabraani. Haythami (Vol.10 Pg.282) has commented on the chain of narrators.

(2) Abu Ya'la. Haythami (Vol.10 Pg.275) has commented on the chain of narrators.

(3) Bukhaari in his Adab (Pg.80).

(4) Tabraani. Haythami (Vol.1 Pg.90) has commented on the chain of narrators.

Hadhrat Aa'isha رضي الله عنها enquired. When the people confirmed that he did, Hadhrat Aa'isha رضي الله عنها took an oath saying, "It is to Allaah that I vow never to speak to Ibn Zubayr ever again!"

When the separation became too long for Hadhrat Abdullaah bin Zubayr رضي الله عنه, he sent people to intercede on his behalf, but Hadhrat Aa'isha رضي الله عنها said, "By Allaah! I shall never accept the intercession of anyone on his behalf and I shall never break my vow." When it became too much for Hadhrat Abdullaah bin Zubayr رضي الله عنه to bear, he spoke to Hadhrat Miswar bin Makhramah رضي الله عنه and Hadhrat Abdur Rahmaan bin Aswad bin Abd Yaghooth رضي الله عنه who both belonged to the Banu Zuhrah tribe. He pleaded with them saying, "I beseech you in the name of Allaah to get me into the house of Aa'isha رضي الله عنها because it is not permissible for her to take a vow to sever ties with me.

Consequently, Hadhrat Miswar رضي الله عنه and Hadhrat Abdur Rahmaan رضي الله عنه hid Hadhrat Abdullaah bin Zubayr رضي الله عنه in their shawls and sought permission to enter from Hadhrat Aa'isha رضي الله عنها saying:

“السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ”

"May we come in." When Hadhrat Aa'isha رضي الله عنها gave them permission to enter, they asked, "Can we all come in?" "Of course," replied Hadhrat Aa'isha رضي الله عنها not knowing that Hadhrat Abdullaah bin Zubayr رضي الله عنه was with them, "you may all come in." as soon as they entered, Hadhrat Abdullaah bin Zubayr رضي الله عنه rushed behind the veil and embracing Hadhrat Aa'isha رضي الله عنها, he started weeping and pleading with her in the name of Allaah.

Hadhrat Miswar رضي الله عنه and Hadhrat Abdur Rahmaan رضي الله عنه also pleaded with her in the name of Allaah that she should speak to Hadhrat Abdullaah bin Zubayr رضي الله عنه and accept his apology. They also said to her, "As you know, Rasulullaah ﷺ forbade severing of ties and that it is not permissible for a Muslim to sever ties with a Muslim brother for more than three days." When they took pains to remind her and were persistent, she started to weep as she addressed the two men saying, "I have taken an oath and an oath is a serious matter."

They however continued convincing her until she started speaking to Hadhrat Abdullaah bin Zubayr رضي الله عنه. As expiation for her broken vow, she then freed forty slaves and whenever she thought about the vow, she wept so much that her tears would wet her scarf. ⁽¹⁾

Hadhrat Urwa bin Zubayr رضي الله عنه narrates that after Rasulullaah ﷺ and (her father) Hadhrat Abu Bakr رضي الله عنه, Hadhrat Aa'isha رضي الله عنها loved Hadhrat Abdullaah bin Zubayr رضي الله عنه the most and he always treated her most kindly. Whenever she received anything, she would never keep it with her and always gave it away in charity. Concerning this, Hadhrat Abdullaah bin Zubayr رضي الله عنه once remarked, "Her hands ought to be held back." (When she heard about this remark) Hadhrat Aa'isha رضي الله عنها said, "Should my hands be held back?! It is to Allaah that I vow never to speak to him (Ibn Zubayr) ever again!" Even though men of the Quraysh and particularly the maternal uncles of Rasulullaah ﷺ

(1) Bukhaari (Vol.2 Pg.897). Bukhaari has also reported a similar narration in his Adab (Pg.59)

interceded on his behalf, Hadhrat Aa'isha رضي الله عنها refused to break her vow. It was some members of the Banu Zuhra family (Rasulullaah ﷺ's mother's family) including Hadhrat Miswar bin Makhramah رضي الله عنه and Hadhrat Abdur Rahman bin Aswad bin Abd Yaghooth رضي الله عنه who one day said to Hadhrat Abdullaah bin Zubayr رضي الله عنه, "After we have secured permission to enter, you should rush behind the veil (and plead with Hadhrat Aa'isha رضي الله عنها)." Hadhrat Abdullaah bin Zubayr رضي الله عنه did as they suggested (as reported in the narration above) and he then sent to Hadhrat Aa'isha رضي الله عنها ten slaves to set free (as expiation for breaking the oath). She however continued freeing slave after slave until she had eventually set free forty slaves. She then said, "I wish that I had specified an act to carry out when I took the oath (e.g. saying that I would set two slaves free if I spoke to him) so that I would now be finished (and at ease, knowing for certain that I had fulfilled my duty)." ⁽¹⁾

Reconciling Between People

Rasulullaah ﷺ Resolves The Dispute Between the people of Quba

Hadhrat Sahl bin Sa'd رضي الله عنه narrates that the people of Quba once fell into such a dispute that they started throwing stones at each other. When he heard about the matter, Rasulullaah ﷺ said to the Sahabah رضي الله عنهم, "Come. Let us go and settle the affair." ⁽²⁾

Another narration states that when some people from the Banu Amr bin Auf tribe fell into a dispute, Rasulullaah ﷺ took some of the Sahabah رضي الله عنهم along with him and went to settle the dispute. The Hadith continues further. ⁽³⁾

Rasulullaah ﷺ settles a dispute when he went to Visit Abdullaah bin Ubay

Hadhrat Anas رضي الله عنه reports that a request was once made to Rasulullaah ﷺ to visit Abdullaah bin Ubay (the leader of the Munaafiqeen). Rasulullaah ﷺ therefore proceeded on his donkey while the Muslims walked along with him on the rocky ground. When Rasulullaah ﷺ reached him, Abdullaah bin Ubay exclaimed, "Get away from me because the stench of your donkey disgusts me!" One of the Ansaar responded to this by remarking, "By Allaah! The donkey of Rasulullaah ﷺ smells better than you!" When a person from Abdullaah bin Ubay's tribe became incensed on his behalf, the two men started insulting each other. Eventually the men from both sides grew angry and they started fighting with sticks, fists and shoes. Hadhrat Anas رضي الله عنه says that they had been informed that it was with reference to this incident that Allaah revealed the verse:

﴿وَإِذَا حِيَّتُمْ بِنَجْمٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ﴾ (سورة حجرات آيت ٩)

(1) Bukhaari (Vol.1 Pg.497).

(2) Bukhaari (Vol.1 Pg.371).

(3) Bukhaari (Vol.1 Pg.370).

If two groups of Mu'mineen fight each other, then reconcile between them. {Surah Hujuraat, verse 9} ⁽¹⁾

The Hadith of Hadhrat Usaamah رضي الله عنه from Bukhaari has already been quoted in the chapter concerning visiting the ill. The narration mentions that the Muslims, Mushrikeen and Jews then started hurling abuse at each other until matters reached such a head that they almost came to blows. All the time, Rasulullaah ﷺ continued calming them until they all fell still.

Rasulullaah ﷺ Reconciles Between the Aws and the Khazraj Tribes

Hadhrat Anas رضي الله عنه says that the Aws and the Khazraj tribes were two tribes of the Ansaar between whom was enmity during the Period of Ignorance. When Rasulullaah ﷺ came to them, all enmity disappeared and Allaah created great love between their hearts. However, it once occurred that when they were once sitting in a gathering, someone from the Aws recited a couplet that ridiculed the Khazraj. In response, someone from Khazraj then recited a couplet that ridiculed the Aws. In this manner, the two continued reciting poetry mocking the other until some of them sprang up to attack others. They then grabbed hold of their weapons and were prepared to fight each other. When the news reached Rasulullaah ﷺ, he had already received revelation to the effect. He hurried to them so quickly that (his lower garment lifted and) even his shins became exposed. When he saw them, Rasulullaah ﷺ called out to them:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾ (سورة آل عمران آيت ١٠٢، ١٠٣)

O you who have Imaan! Fear Allaah as He should be feared (*by obeying all His commands*) and do not die except as Muslims. Hold fast to the rope of Allaah, all of you together, and do not separate (*because Allaah's mercy lies in unity*). Recall Allaah's favour to you when you were enemies and He (*Allaah*) created love between your hearts. Then you became brothers by His grace. You were on the edge of an abyss (pit) of fire (*of Jahannam because you were steeped in kufr and disobedience*) and He rescued you from it (*by making you Muslims*). In this way, does Allaah explain His Aayaat to you so that you may be guided. {Surah Aal Imraan, verses 102,103}

The Ansaar then immediately threw down their weapons and embraced each other. ⁽²⁾

(1) Bukhaari (Vol.1 Pg.370).

(2) Tabraani. Haythami (Vol.8 Pg.80) has commented on the chain of narrators.

Making True Promises to Muslims

The Parting Words of Hadhrat Abdullaah bin Amr ﷺ About a Man to Whom he had Promised to Marry his Daughter

Hadhrat Haaroon bin Rabaab reports that when Hadhrat Abdullaah bin Amr ﷺ was on his deathbed, he instructed the people to look for a certain man saying, "I had mentioned to him something of a promise concerning my daughter (that I would marry her to him). Because I would not like to meet Allaah with one of the three traits of a hypocrite (breaking of promises), I make all of you witness to the fact that I am marrying her off to him." (1)

Abstaining from Harboursing Ill thoughts Against a Fellow Muslim

The Incident of Two Sahabah ﷺ who took their Case before Rasulullaah ﷺ

Hadhrat Anas ﷺ narrates that a man once passed by a gathering during the time of Rasulullaah ﷺ and greeted them. After they had greeted him and he had passed by, one of them remarked, "I do not like him at all!" The others rebuked him saying, "Be quiet! By Allaah! We are certainly going to inform him about this!" They then sent someone to inform the person about what had been said. (After the messenger had informed the Sahabi ﷺ) The Sahabi ﷺ went to Rasulullaah ﷺ and informed him about what had happened and about what the person had said. "O Rasulullaah ﷺ!" the Sahabi ﷺ said, "Send for him and ask him why he dislikes me so."

Rasulullaah ﷺ (sent for the man) and asked, "Why do you dislike him?" The other responded by saying, "O Rasulullaah ﷺ! I am his neighbour and know him well. I have never seen him perform any (Nafl) salaah besides the salaah that the pious and the sinful ones all perform (the Fardh salaah)." The Sahabi ﷺ defended himself by saying, "O Rasulullaah ﷺ! Ask him whether I have ever made an improper wudhu for my salaah or every delayed it until after its time had expired?" The other replied in the negative but then continued, "O Rasulullaah ﷺ! I am his neighbour and know him well. I have never seen him feed a single poor person besides giving the zakaah that the pious and the sinful ones all give."

The other said in defence, "O Rasulullaah ﷺ! Ask him whether he has ever seen me refuse anyone asking for charity?" Again the man was forced to say no, but then spoke further saying, "O Rasulullaah ﷺ! I am his neighbour and know him well. I have never seen him observe any (Nafl) fasts besides the fasts of the month in which the pious and the sinful ones all observe (the Fardh fasts during

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).

Ramadhaan)." In response to this, the Sahabi رضي الله عنه said, "O Rasulullaah ﷺ! Ask him whether he has ever seen me miss a single fast when I was not ill or not in a journey?" When the neighbour was again forced to say no, Rasulullaah ﷺ said to him, "It seems to me like he is a better man than you." ⁽¹⁾

Praising a Muslim and the Type of Praise that is Detestable

The Incident Between Rasulullaah ﷺ and a Man from the Banu Layth Tribe

Hadhrat Ubaadah bin Saamit رضي الله عنه narrates that a man from the Banu Layth tribe thrice asked Rasulullaah ﷺ permission to recite a poem. Upon the fourth request (Rasulullaah ﷺ granted permission and) he recited a poem in praise of Rasulullaah ﷺ. Rasulullaah ﷺ then said appreciatively, "If any poet had spoken well, it must surely be you." ⁽²⁾

Hadhrat Usaamah bin Zaid رضي الله عنه Praises Hadhrat Khallaad bin Saa'ib رضي الله عنه

Hadhrat Khallaad bin Saa'ib رضي الله عنه narrates that he once visited Hadhrat Usaamah bin Zaid رضي الله عنه, who praised him on his face. Hadhrat Usaamah رضي الله عنه then said, "The only thing that made me praise you on your face is the fact that Rasulullaah ﷺ said, 'When a Mu'min is praised on his face, the Imaan in his heart grows (far from becoming proud, he develops conviction in his good deeds when people show their appreciation for it).'" ⁽³⁾

What Rasulullaah ﷺ Said to the Person who Overstated His Words of Praise

The father of Hadhrat Mutarrif says, "I accompanied the delegation from the Banu Aamir tribe that went to Rasulullaah ﷺ. 'You are our leader,' we said. 'Allaah is the leader,' Rasulullaah ﷺ responded. We then said, 'You are the highest of us in status and the most magnanimous.' To this Rasulullaah ﷺ said, 'These common words you may say, but rather state even less than this because Shaytaan should never gain control over you (and urge you to transgress the limits of praise).'" ⁽⁴⁾ Another narration states that Rasulullaah ﷺ also added, "I do not want you to place me on a pedestal higher than that upon which Allaah has placed me. I am Muhammad the son of Allaah's servant and am myself the servant of Allaah and His Rasul." ⁽⁵⁾

Hadhrat Anas رضي الله عنه reports that someone once addressed Rasulullaah ﷺ saying, "O the best of us and the son of the best of us! Our leader and the son of our

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.170).

(2) Tabraani. Haythami (Vol.8 Pg.119) has commented on the chain of narrators.

(3) Tabraani. Haythami (Vol.8 Pg.119) has commented on the chain of narrators.

(4) Abu Dawood.

(5) Razeen, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.150).

leader!" Rasulullaah ﷺ corrected him saying, "Say only that which I tell you to say and never allow Shaytaan to mislead you (into transgressing the limits of praise). Place me only upon that pedestal upon which Allaah has placed me (and no higher). I am the servant of Allaah and His Rasul." (1)

What Rasulullaah ﷺ Said to a Man who Praised Another in his Face and Rasulullaah ﷺ Guidance in this Regard

Hadhrat Abu Bakrah ﷺ reports that when a man once praised another in front of Rasulullaah ﷺ, Rasulullaah ﷺ remarked, "Shame on you! You have cut off your companion's neck! You have cut off your companion's neck!" Rasulullaah ﷺ repeated this thrice and then added, "When any of you wishes to praise his brother for something he has certain knowledge of, he should say, 'I think that he is like this' because only Allaah knows him for sure and a person cannot declare the righteousness of another before Allaah. If he therefore knows a person to be such, he should merely state, 'I believe that he is like that.'" (2)

Hadhrat Abu Moosa Ash'ari ﷺ narrates that Rasulullaah ﷺ once overheard a person overstating his praise for another. To this, Rasulullaah ﷺ remarked, "You have broken the man's back (by exaggerating your praise for him)." (3)

The Incident of Hadhrat Mihjin Aslami ﷺ

Hadhrat Rajaa says, "I once accompanied Hadhrat Mihjin ﷺ to the Masjid of Basrah. There we found Hadhrat Buraydah Aslami ﷺ sitting at one of the doors while a man called Sabkah was inside the Masjid performing a lengthy salaah. Hadhrat Buraydah ﷺ was a man who liked making jokes and as Hadhrat Mihjin ﷺ approached wearing his shawl, Hadhrat Buraydah ﷺ quipped, 'O Mihjin! Can you perform salaah as Sabkah does?' Hadhrat Mihjin ﷺ did not reply and went back. He then said, 'Rasulullaah ﷺ once led me by my hand and when we had climbed Mount Uhud, he looked over Madinah and said, 'Woe be the time when the inhabitants of the city will have to forsake it at a time when it will be most populous! When Dajjaal will approach Madinah, he will find an angel at every one of its gates and will be unable to enter it.'

Rasulullaah ﷺ then climbed down and when we reached the Masjid, Rasulullaah ﷺ saw a man performing salaah, engrossed in Ruku and Sajdah. 'Who is that?' Rasulullaah ﷺ asked me. I then started heaping praises upon the man as I informed Rasulullaah ﷺ who he was. Rasulullaah ﷺ then bade me, 'Stop! Let him not hear you for you will then be destroying him.' Rasulullaah ﷺ then continued walking and when he reached his room, he dusted off his hands and thrice repeated, 'The best deed of your Deen is that which is easiest. The

(1) Ibn Najaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.182). Ahmad has reported a similar narration from Hadhrat Anas ﷺ, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.44).

(2) Bukhaari, Muslim and Abu Dawood, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.150).

(3) Bukhaari and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.2 Pg.182).

best deed of your Deen is that which is easiest."⁽¹⁾

Another narration from Hadhrat Rajaa also states that when he started heaping praises upon the man as he informed Rasulullaah ﷺ who the man was, Rasulullaah ﷺ bade him, "Stop! Let him not hear you for you will then be destroying him." Rasulullaah ﷺ then continued walking and when he reached his room, he let go of Hadhrat Mihjin's hand and said, "The best deed of your Deen is that which is easiest. The best deed of your Deen is that which is easiest. The best deed of your Deen is that which is easiest." ⁽²⁾

Yet another narration states that after informing Rasulullaah ﷺ who the man was, Hadhrat Mihjin continued to add that of all the people of Madinah, the man was the best or was the one who performed the most salaah. To this Rasulullaah ﷺ twice or thrice remarked, "Let him not hear you for you will then be destroying him." Rasulullaah ﷺ then added, "You are a nation for whom Allaah wants ease." ⁽³⁾

Praising a Muslim angers Hadhrat Umar ﷺ

Hadhrat Ibraheem Taymi reports from his father that they were once sitting with Hadhrat Umar ﷺ when a man came to him and greeted with Salaam. Another person then started heaping praises on the man in front of him. To this, Hadhrat Umar ﷺ said, "You have slaughtered him. May Allaah slaughter you! How can you praise a man for his Deen on his face?" ⁽⁴⁾

Hadhrat Hasan narrates that when someone once praised Hadhrat Umar ﷺ, Hadhrat Umar ﷺ exclaimed, "You are destroying me as well as yourself." ⁽⁵⁾

The Incident of Hadhrat Umar ﷺ and Hadhrat Jaarood ﷺ

Hadhrat Hasan reports that Hadhrat Umar ﷺ was once sitting in the company of others with a whip in his hand when Hadhrat Jaarood ﷺ arrived. Someone commented, "Here is the leader of the Rabee'ah tribe!" This remark was heard by Hadhrat Umar ﷺ, the people around him and by Hadhrat Jaarood ﷺ himself. When Hadhrat Jaarood ﷺ came close to Hadhrat Umar ﷺ, the Khalifah struck him with the whip. "What has happened between us, O Ameerul Mu'mineen?" asked a startled Hadhrat Jaarood ﷺ. "What has happened between us?!" Hadhrat Umar ﷺ echoed, "You had definitely heard the comment." Hadhrat Jaarood ﷺ replied, "I heard it, so what about it?" Hadhrat Umar ﷺ explained, "I feared that some of it may penetrate your heart (creating some pride in you) and I therefore wished to remove the effect from you." ⁽⁶⁾

(1) Bukhaari in his Adab (Pg.51).

(2) Ahmad (Vol.5 Pg.32).

(3) Ahmad, as quoted in *Kanzul Ummaal* (Vol.2 Pg.182).

(4) Ibn Abi Shaybah and Bukhaari in his Adab, as quoted in *Kanzul Ummaal* (Vol.2 Pg.182).

(5) Ibn Abi Dunya in his Samt, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).

(6) Ibn Abi Dunya in his Samt, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).

Hadhrat Miqdaad ﷺ Throws Sand in the Faces of People who Praised him

Hadhrat Hammaam bin Haarith reports that when someone started praising Hadhrat Uthmaan ﷺ, Hadhrat Miqdaad ﷺ who was a large man, went towards the man and kneeling down, he started throwing pebbles in the man's face. "What is the matter?" Hadhrat Uthmaan ﷺ asked. Hadhrat Miqdaad ﷺ replied, "Rasulullaah ﷺ said, 'When you see the people who heap praises (for ulterior motives), then throw sand in their faces' (1) (2)

Another narration states that when someone started heaping praises on one of the Khalifahs, Hadhrat Miqdaad ﷺ started throwing sand on the man's face saying, "Rasulullaah ﷺ has commanded us to throw sand into the faces of those who heap praises (for ulterior motives)." (3)

The Statement and Practice of Hadhrat Abdullaah bin Umar ﷺ in this Regard

Hadhrat Ataa bin Abi Rabaah narrates that when someone started heaping praises on another person in the presence of Hadhrat Abdullaah bin Umar ﷺ, Hadhrat Abdullaah bin Umar ﷺ started throwing sand at the man's mouth saying, "Rasulullaah ﷺ said, 'When you see the people who heap praises (for ulterior motives), then throw sand in their faces.'" (4)

Hadhrat Ataa bin Abi Rabaah narrates that when someone started heaping praises on Hadhrat Abdullaah bin Umar ﷺ, Hadhrat Abdullaah bin Umar ﷺ started throwing sand at the man's mouth saying, "I heard Rasulullaah ﷺ say, 'When you see the people who heap praises, then throw sand in their faces.'" (5)

Hadhrat Naafi and other reports that a person once addressed Hadhrat Abdullaah bin Umar ﷺ saying, "O the best of people!" or he said, "O the son of the best of people!" Hadhrat Abdullaah bin Umar ﷺ responded by saying, "I am neither the best of people nor the son of the best of people. I am merely a servant from amongst the servants of Allaah who aspires for His mercy and fears (His punishment). By Allaah! You people keep at a man (keep heaping praise on him) until you eventually destroy him (by creating pride and vanity in him)." (6)

Hadhrat Taariq bin Shihaab reports that Hadhrat Abdullaah bin Umar ﷺ said, "A man may leave home with his Deen intact and then return without any trace of it. (This because) He would approach a man who can neither harm nor benefit himself nor another and then swear in the name of Allaah that he is so-and-so (heap praises on him). He then returns without having his need fulfilled (because

(1) While Hadhrat Miqdaad ﷺ practised the literal meaning of the Hadith to teach the lesson, the figurative meaning is that nothing should be given to the person.

(2) Muslim (Vol.2 Pg.414) and Abu Dawood (Vol.5 Pg.241).

(3) Muslim, Tirmidhi (Vol.2 Pg.62) and Bukhaari in his Adab (Pg.50).

(4) Bukhaari in his Adab (Pg.51).

(5) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.117).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.307).

the man gave him nothing or nothing that would last) but after incurring the wrath of Allaah." (1)

Fostering and Severing Family Ties

The Incident of Rasulullaah ﷺ and Abu Taalib

Hadhrat Abdullaah bin Abbaas ؓ reports that (before Rasulullaah ﷺ proclaimed his Nabuwaat) the Quraysh suffered severe drought. Conditions were so hard that they were forced to eat even dried bones. During those times, there were none in better stead than Rasulullaah ﷺ and (his uncle) Hadhrat Abbaas bin Abdil Muttalib ؓ. Rasulullaah ﷺ therefore said to Hadhrat Abbaas ؓ, "Dear uncle! Your brother Abu Taalib has many children and because the Quraysh has been afflicted with the condition as you know, let us go to him and take some of his children in our care."

The two then went to Abu Taalib and said, "O Abu Taalib! Your people have been afflicted with the drought and we know that you are one of them (suffering as much as the rest). We have come to take some of your children in our care." Abu Taalib replied, "Do as you please but please leave Aqeel for me. Rasulullaah ﷺ then took Hadhrat Ali ؓ in his care while Hadhrat Abbaas ؓ took Hadhrat Ja'far ؓ in his care. The two then stayed with their custodians until they became independent. In fact, Hadhrat Sulaymaan bin Dawood states that Hadhrat Ja'far ؓ remained with Hadhrat Abbaas ؓ until the time he migrated to Abyssinia. (2)

The Incident of Rasulullaah ﷺ with Hadhrat Juwayriyyah ؓ and Hadhrat Faatimah ؓ

Hadhrat Jaabir ؓ reports that when Hadhrat Juwayriyyah ؓ informed Rasulullaah ﷺ that she intended setting free one of her slaves, Rasulullaah ﷺ advised her saying, "Rather give the slave to your uncle who lives amongst the Bedouins so that the slave may graze the animals for him. This will earn you a greater reward." (3)

Hadhrat Abu Sa'eed Khudri ؓ narrates that when Allaah revealed the verse: "وَابِ ذَا الْقُرْبَىٰ حَقَّهُ" {"Give the relative his right"} (4), Rasulullaah ﷺ said to Hadhrat Faatimah ؓ, "O Faatimah! You may have my land in Fidak." (5)

Rasulullaah ﷺ's Advice to the Person who Complained About the Ill Treatment he received from his Relatives

Hadhrat Abu Hurayrah ؓ reports that a man once came to Rasulullaah ﷺ

(1) Tabraani. Haythami (Vol.8 Pg.118) has commented on the chain of narrators.

(2) Bazaar. Haythami (Vol.8 Pg.153) has commented on the chain of narrators.

(3) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.153).

(4) Surah Bani Israaeel, verse 26.

(5) Haakim in his Taareekh. Haakim has commented on the chain of narrators, as quoted in *Kanzul Ummaal* (Vol.2 Pg.158).

complaining, "I have relatives who sever ties with me when I foster them, who behave ill towards me when I am good to them and who behave foolishly with me when I behave tolerantly with them." Rasulullaah ﷺ's advice to him was, "If you are as you claim, then it is as if you are filling their mouth with burning ashes (they are harming themselves by behaving as they do). As long as you behave as you are doing, there shall remain with you an assistant (angel) from Allaah." (1)

Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ narrates that a man came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I have relatives who sever ties with me when I attempt to foster them, who oppress me when I forgive them and who are bad to me when I am good to them. Should I do to them as they do to me?" Rasulullaah ﷺ's response was, "In that case, you would all be partners (in evil). You should rather adopt the better stance and continue bonding ties because as long as you behave as you are doing, there shall remain with you an assistant (angel) from Allaah." (2)

The Incident of Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ with a Man who Severed Family Ties

Hadhrat Abu Ayyoob Sulaymaan who was the freed slave of Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ says, "Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ once came to us on the night between Thursday and Friday and said, 'I am stating with great emphasis that anyone who severs family ties should leave this gathering.' However, no one left until he had repeated the announcement three times. A youngster then stood up and went to an aunt of his with whom he had severed ties for two years. Surprised, she asked, 'Dear nephew! What brings you here?' when he informed her about what Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ had mentioned, she said, 'Go back to him and ask him why he had stated what he did.' (When the young man made the enquiry) Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, 'I have heard Rasulullaah ﷺ say, 'The deeds of mankind are presented to Allaah on every night between Thursday and Friday and (while the deeds of all are accepted) the deeds of the one who severs family ties are not accepted.' (3)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Requests people who sever Family ties to leave when he Intended Making Du'aa

Hadhrat A'mash narrates that Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ was sitting in a gathering after the Fajr salaah when he said, "In the name of Allaah do I ask those who sever family ties to leave us because we intend making du'aa to our Rabb and the doors of the heavens are locked to those who sever family ties." (4)

(1) Muslim (Vol.2 Pg.315). Bukhaari has also reported the narration in his Adab (Pg.11).

(2) Ahmad. Haythami (Vol.8 Pg.154) has commented on the chain of narrators.

(3) Bukhaari in his Adab (Pg.12).

(4) Tabraani. Haythami (Vol.8 Pg.151) has commented on the chain of narrators.